

# THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

VOL. X.

RICHMOND, VA., THURSDAY, MARCH 28, 1889.

No. 13.

## "Ho, for Slumberland!"

A little song for bedtime,  
When, robed in gowns of white,  
All sleepy little children  
Set sail across the night  
For that pleasant, pleasant country  
Where the pretty dream-flowers blow,  
Twixt the sunset and the sunrise,  
"For the Slumber Islands, ho!"

When the little ones get drowsy  
And heavy lids droop down  
To hide blue eyes and black eyes,  
Grey eyes and eyes of brown,  
A thousand boats for Dreamland  
Are waiting in a row,  
And the ferry-men are calling,  
"For the Slumber Islands, ho!"

Then the sleepy little children  
Fill the boats along the shore,  
And go sailing off to Dreamland;  
And the dipping of the oar  
In the Sea of Sleep makes music  
That the children only know  
When they answer to the boatmen's  
"For the Slumber Islands, ho!"

Oh! take a kiss, my darlings,  
Ere you sail away from me  
In the boat of dreams that's waiting  
To bear you o'er the sea;  
Take a kiss and give one,  
And then away you go  
A-sailing into Dreamland,  
"For the Slumber Islands, ho!"

—St. Nicholas.

## Friends in Council.

ELECTING ELDERS.—I notice two short articles in the MISSIONARY of February 28 on this subject. I endorse Bro. McHatton's suggestion fully, but the suggestion of Bro. Ratliffe, that elders should be elected once a year, I judge to be unwise and unscriptural. The remedy for the evils so common in our churches, growing out of the bad management of inefficient officers, should be scriptural, if there is any scriptural remedy. "Let these also first be proved," is the same in substance as Bro. McHatton's "slow haste," and would no doubt avoid the evils complained of. One who has proved his faithfulness and efficiency by his life and work may be safely trusted. Evidently proof is required before the ordination should take place. I suppose the evangelist should designate a committee of the best men in the church to do whatever they seem to be capable of doing. In fact the whole church should be set to work and kept at it, and without this no one will ever know who is qualified for the eldership or any other ship. This will not rid the churches of the incompetents already in office, but there is a way out of the trouble. Paul says a bishop "must be" so and so. Now if one wearing this title is not what Paul says he must be, and the church finds it out, and he does not offer his resignation, he ought to be asked kindly to do so. It is sometimes a "very delicate matter" to ask a man to resign his place in the pulpit, but it has to be done. I do not believe that the church can lose anything by being firm in the right and true to the Word. Much kindness and patience are generally required, and should always be present, but we have no right to depart from God's truth for the sake of anyone's feelings.

W. B. BERRY.

COLLEGE CITY, CAL.

PRAYER-MEETING.—While at the "Christian Workers' Meeting" at Dallas last November I was asked, the question, how I managed to get so many members to take part in public worship. I answered, through the prayer-meeting. Thinking the same may be of interest to our "Friends in Council," will give my method, hoping that it may be of benefit to some, and, also, hope many of our friends will furnish additional light on the subject. We always select our subject for prayer-meeting one week previous to the time of investigation. Every member is expected to read in the meeting one paragraph or verse bearing on, or pertaining to, the subject under investigation. For instance, our subject last night was on "Prayer." One has charge of the meeting, and always stand in front. The one in

charge calls on some one to read a passage; one of the members arises, and, while standing, reads one verse or paragraph, and without any comments takes his seat; the leader will explain the verse and call on another. We continue this only a few minutes at a time, say ten minutes, then, so it will not become monotonous, we have a song, after which one of the brethren leads in prayer; then the subject under consideration is taken up again. In this way every member nearly every time takes part; and in a short while you can have your young men, not only reading, but leading in prayer, giving words of encouragement, etc. We haven't a member at this place, so far as I know, who does not take a part in public worship. Last night at our prayer-meeting we had eighty-five hearers, a number that far surpassed our membership, and we always try to make it instructive and interesting. Now some old chronic grumbler is ready to say I don't think that is right, because he has women speaking, leading, teaching, exhorting, etc., in the church, and this is wrong. Now these kind of men you will find everywhere, and especially in Texas, they have assumed something that we don't do; all that the sisters take part in is the reading, and as soon as they are through reading they sit down. Then, the sisters only participate in the reading and singing. More hereafter of the prayer-meeting.

J. B. BOEN.

SEYMOUR, TEX.

Bro. Rogers honors my little communication to "Friends in Council" beyond its merits. He gently suggests that in my criticism there is a "little lapse from the spirit of candor and justice," and that my use of the term "imbecile" in regard to any utterance of the great Monday talker is unjustifiable. I insist that the elephant and oak illustration, commented upon by me, is thoroughly imbecile, and that it is bad enough for Mr. Cook to say foolish things without attributing them to Mr. Beecher, who is not here to defend himself; and further, that the labyrinthine arrangement of Boston's Monday banquet with its pre, inter and postludes, often swallowing the so-called lecture, to which alone I applied the word imbecile, deserves the epithet to which Bro. Rogers objects. As to the colossal character of the egotism of this irrepressible oracle, Bro. Rogers concedes that he is "somewhat egotistical," but thinks that this should not be held against him. Perhaps not, still it is very fatiguing. And lastly, as to the influence of Mr. Cook upon thinking people, Bro. Rogers would find a vast difference of opinion which it would be hardly profitable here to discuss. I do not read the *Christian Union*. My views are my own. But when that paper declares that the Boston dailies give Mr. Cook's Monday deliverances only a space of from ten lines to a quarter of column, and that only when there is a dearth of news, and that many of them do not notice him at all, it substantiates what it says. And when it affirms that Mr. Cook has side-tracked himself, and the world and the church which moves rapidly in America have passed on and left him on the siding, it expresses the views of a large number besides its own constituency. I thank Bro. Rogers for his kind references to myself. I assure him that, except when he writes up Mr. Cook, I always read him with pleasure, but my views of his Boston Lecturer, however unflattering to my judgment, remain as before. It goes without saying that any man who undertakes alone to conduct the universe for any length of time must inevitably break down.

F. D. POWER.

THE GREAT NECESSITY OF ATTENDING CHURCH.—Jesus told his Disciples, "Where two or three are gathered together in my name, there am I in the midst of them."—Mat. xviii: 20. He pre-

cedes this with a glorious promise. I say unto you (my disciples) that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in Heaven." No one need be discouraged. To illustrate, suppose we (Disciples) had the positive assurance that next Lord's-day by going to church we would see Jesus our Savior personally. How many of us would go who otherwise would be absent? Now, brethren, if there is any truth in this we should be reminded that Jesus is spiritually present in every congregation of believers assembled in his name.

J. T. DAVIS.

ORMANDSVILLE, N. C.

LET US KEEP WORKING, "FRIENDS."—For if we are idle we deserve no pay. Let us be encouraged to work by the thought that thousands are drifting with the current in the great sea of error. Our work on earth shall be finished only at the close of life. We must not let the banner of Jesus fall. Let us put on the whole armor of God, take the keen-edged sword of the Spirit and fight with undaunted courage the good fight of faith.

Oh! if we could only get more to look to and be guided by the Star of Bethlehem, whose effulgent beams light the way of life, then we should hope for a speedy victory. Let us not weary in well doing, but bear forward the banner of the Lord till his power shall be asserted everywhere, and the last enemy shall put down his arms and surrender.

D. H. PETREE.

GERMANTON, N. C.

SPIRITUAL PRIDE.—One of the greatest dangers to the Christian of to-day is spiritual pride. We are so apt to be like the Pharisee who went up to the temple to pray. It is often so very easy to let our good deeds blind our eyes to all of our sins of omission and commission. I have seen a few people who are at least, a little that way. They always like to have the preacher tell what wicked fellows the Jews were, and they are lavish in their praise of sermons that point out the sins of Judas, Ananias and Sapphires, but when their own sins and inconsistencies are pointed out they don't seem to like it so well. Then, again, others who are woefully lacking in Christian character and conduct, always want to hear "doctrinal sermons," their spiritual pride calling for something that will justify them; there are some who go so far in this, that, like the woman who broke her mirror because it showed her the spots on her face, they are ready to crush any one who performs the same office for their spiritual selves. The only safe way of avoiding this danger is to secure a more complete consecration of ourselves to the Master, and consequently a more thorough examination of ourselves by the Word of God.

T. E. CRAMBLET.

SALEM, O.

POVERTY AND RICHES.—It is not a pleasant thing to be poor. But to go from riches to poverty has something in it of unspeakable sadness. When a man, from no crime, descends from the wealthy mansion to the hovel of poverty there is a gloom about it that shadows our meditations. But no human being ever voluntarily gave up his riches and became poor for the good of others. There is but one case in all this universe, and the more we study it the grander becomes the theme, and the more wonderful the love of God and Christ to fallen humanity. Go back beyond the incarnation and read about the Logos. He was in the beginning. The worlds were created by him, and as the universe swung into position he upheld it. His companions were the glorious spirits of Heaven, and the wealth and honors of Heaven were at his feet. Here we could linger, worship and adore forever; but this wonderful being bids adieu to all this, and becomes the child of earthly poverty. Although the angels sang

at his birth, yet about his cradle were the lineaments of poverty. Stand by that cradle and ask: Who? Whence? What? Eternity alone can completely answer. He is the Messiah. He has come from Heaven for the good of man. This we know, but we may not grasp it all until we stand in redeemed humanity and hear the story from his immaculate lips. He became poor that we might be rich. There is a poverty worse than material want. About us lies a world in spiritual poverty. The want of the soul! Who can tell the emptiness of a soul that simply touches this world, and has never gone to the source of good? No mere palace walls can be a home to the soul. Poor that we might be rich! Will these riches consist only in spiritual blessings? The meek "shall inherit the earth." What does that mean? I say not now. When we come in possession of our promised riches what will we do with them? How will we use them? We have the promise of all things. Through earthly poverty we can toil and be rich in faith and hope and love, and receive here a foretaste of the everlasting joys that will be ours in the home of God.

J. A. BERRY.

CARROLLTON, ILL.

A brother, signing his initials R. E. D., presents the case of a young lady who loved the world, the stage, ball-room and music. An imprudent effort to be ready for a ball occasioned sickness, resulting in death before she reached 19 years. She died not being a Christian. Then he adds: "What text would you have chosen for a funeral sermon?" The question is not addressed to me personally, but I answer this, for instance: "When a wicked man dieth his expectation shall perish," or, "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Again he asks: "Would you have been honest there?" Why, certainly; there as much as anywhere. And, again: "What is your custom on occasions like this?" Certainly not to eulogize the dead indiscriminately. There is too much of this already. Some one has aptly said: "Men need more taffy and less epitaph." Many a good man has gone through the world with scarcely a word of encouragement, over whose lifeless remains high-sounding words of eulogy are pronounced because the occasion is supposed to be a fit one, and a large crowd has assembled to pay the last tribute of respect in fulsome praise that is never of benefit to the dead and often of doubtful propriety. The truth is, funeral sermons should seldom have but two objects: 1. To comfort the bereaved; and, 2. To warn the living.

J. A. PERDUE.

The Indian woman may not be particularly charmed with the delicate flower that the spring sun has called from its wintery grove, and the sight of which affords the civilized woman, with her refined taste, her culture, so much delight. The former may be attracted by the rich color, and by that only, but the latter sees more than color, she sees form and symmetry, delicate parts and graceful lines and breathes the fragrance, and cries out in very ecstasy, "Lovely!" Like this is it with two individuals with different degrees of knowledge in reference to the two holy ordinances of the Lord's Supper and baptism; the one is not affected by the sight of either, with the deepest feeling of heart and soul, and the eye is suffused with tears as the visible result of the troubling of the waters of the soul within, and their exclamation is, "Beautiful! solemn! sublime!"

W. A. R.

How to interest and enlist young disciples in church-work is a problem of difficult solution. No church can succeed very well that does not have the sympathy

and co-operation of its younger members. Young people will not be content in any station where there is nothing they can do. The Young People's Society of Christian Endeavor has helped us very much. Since its organization in our congregation, three or four months ago, all our young people, from ten years old and upward, are quite ready to read, or speak, or pray in young people's meetings. And while no one is to occupy more than three minutes one hour is quite too short a time for all to take part. It is simply a banding together of the young people, and a consecration to Christ. They pledge themselves anew to endeavor to do something for Jesus. The results of our society have been a surprise to me. I feel that I have the cordial sympathy and co-operation of my young members in every good work. They are ready to make an honest endeavor for the welfare of the church.

I had the pleasure of listening to an address by Rev. F. E. Clark, of Boston, last Friday evening. He is a man of great earnestness and consecration. He said that humble effort in the right direction would move the world. What God wants is human hearts and agencies consecrated to his service. Obedience, devotion, endeavor are for us, results belong to God.

S. B. MOORE.

DANBURY, CT.

Let us pray that the Lord of the harvest will send forth more laborers into his vineyard. From every quarter of the globe the voice of Macedonia is sounding. There is a general call for volunteers to enter the service of the King of kings. The bounty is peace of conscience. "Look upon the fields; they are white for the harvest," bearing a rich fruitage only to be swept away by the storms of sin or crushed by the feet of Satan's ungodly host. Come, young man, cast your talents on the altar of God. The fire that it may kindle there will burn through all eternity.

W. R. JINNETT.

MIDDLETON, N. C.

"CEASE TO DO EVIL AND LEARN TO DO WELL."—(Isa. i: 16, 17).—Each man is responsible for himself. Don't try to hire someone to be responsible for you. Act for yourself; study for yourself; think for yourself. To open our mouths and shut our eyes and swallow down the teaching of Dr. Thens without consideration or question is bad policy. Sometimes men become so engrossed with their own interests, they neglect the interests of others. They become buried in the thought to establish their own *ism*. All must learn life's lesson for themselves. This, in order to be able to give every man a reason for the faith that is in him. Others can only aid us to work out for ourselves a better destiny; but we must not give our destinies unreservedly into their hands. It is not always so because he said so. J. A. LYTLE.

NORTH ROYALTON, O.

MISSIONARY STATISTICS.—I am convinced there is nothing so untruthful as figures frequently prove to be. I have become dubious about many statements in regard to missionary offerings. Especially so in reference to the alleged *per capita* offerings of our own people. Our defective methods of organization make it difficult to get accurate figures. At least I find it a perplexing question to get figures which fairly show the work of our people. Is there any method by which we can find out the amount given by our brotherhood in the United States each year for missionary work of all kinds? If such information is available I would be thankful to secure it.

E. T. EDMONDS.

CARLISLE, KY.

CONSCIENCE.—Paul said: "Woe be me if I preach not the Gospel." This was the subject at one of our prayer-meetings. After the season of prayer and exhortation, I asked, What is it that conscience will not allow

you to do? The following answers were given: "Conscience will not allow me to stay from the prayer-meeting." "Conscience will not allow me to go to the dance." "Conscience will not allow me to play cards." "Conscience will not allow me to excuse myself from what Christ demands of me." "Conscience would allow me to go fishing on Sunday as readily as it would allow me to stay away from the Lord's table on Sunday." "Conscience will not allow me to stay with those who trifle with what is sacred." "Conscience will not allow me to be indifferent to my influence. We are told to let our light so shine, that others seeing our good works will be led to glorify God. This meeting was so good that it was the theme of conversation afterwards when members would meet on the street.

W. O. MOORE.

Be in Earnest.

BY J. D. BILLINGSLEY.

Christianity does not consist in the abnormal growth of any one grace; but in the systematic development of all the Christian graces.

If you are not a servant of the devil keep off his territory and away from his amusements. "Prove all things; hold fast that which is good." Have no fellowship with that from which no good can come, either to yourself or to the church.

"As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian life, free from all sin, ever give forth the fragrance of the love of God.

"Abstain from all appearance of evil." "From every form of evil, abstain." Evil assumes ten thousand forms, deformed and symmetrical, from each and every form we must abstain.

Religion is to fear God and keep his commandments, to use everything for him; "but many men dedicate business to the devil and politics to the devil, and shove religion into the cracks and crevices of time, and make it the hypocritical out-crawling of their leisure and laziness."

If men could realize, in the broadest and deepest sense of the term, that there is an eternal hell to shun, and an everlasting Heaven to gain, they would throw down everything and run in order to obtain. It is difficult to realize the unseen. And yet, there is nothing more certain than disobedience leads to the one, and obedience to the other.

Some men can be preached into the kingdom of God, others must be lived into it. The best argument for the Christian religion is to live it.

When men of the world see that religion governs the temper, sweetens the disposition, expels malice, hatred, evil speaking, shuns the appearance of evil, subjugates the wicked propensities of the flesh, fills the heart with love, joy, peace and long-suffering, makes the eye beam with Heavenly light, the countenance glow with ethereal radiance and renders the entire man happy, they will desire that it possess them.

"If religion is anything it is the whole of man's life; it is the carriage of his soul and of his body; it is the disposition of his time; it is the whole being a right." Brethren let us be up and doing, for "the night cometh."

A BOY'S NIGHTMARE.—A boy was warned against eating goose for supper on Christmas night on account of its liability to produce distressing dreams; but he still insisted on doing it. The next morning the youngster was telling his dream at the breakfast table. Bears had surrounded him, snakes had crawled down his back, a camel had turned a somersault over him, and a big elephant had assailed him. "There," said his uncle, "I told you if you ate goose for supper you would have frightful dreams." "I don't care," promptly replied the boy. "I want to see a circus once a year."



## Thoughts Between the Lines.

BY O. F. IRELAND.

"Jesus, lover of my soul,"  
 Who on the cross such love displayed,  
 "Let me to Thy bosom fly,"  
 There I cannot be dismayed;  
 "While the nearer waters roll,"  
 Alone I cannot breast the wave;  
 "While the tempest still is high,"  
 Thy protecting arm can save.  
 "Hide me, O my Savior, hide!"  
 Blessed thought, to hide in Thee  
 "Till the storm of life is past,"  
 And from dangers we are free.  
 "Safe into the haven guide,"  
 Haven of eternal rest;  
 "O receive my soul at last,"  
 There to be forever blest!  
 "Other refuge have I none,"  
 And none other is complete;  
 "Hangs my helpless soul on Thee,"  
 Here it finds a safe retreat.  
 "Leave, O leave me not alone,"  
 In this wild and lonely place;  
 "Still support and comfort me"  
 With Thy rich, abounding grace.  
 "All my trust on Thee is stayed,"  
 Thy rich promises are sure;  
 "All my help from Thee I bring,"  
 All Thy gifts are rich and pure.  
 "Cover my defenceless head,"  
 With Thy benedictions mild;  
 "With the shadow of Thy wing"  
 Overspread Thy trusting child!  
 "Plenteous grace with Thee is found,"  
 None may want who trust in Thee;  
 "Grace to cover all my sin,"  
 Thou wilt not withhold from me.  
 "Let the healing streams abound,"  
 Flooding now my waiting soul;  
 "Make and keep me pure within,"  
 Pure and every whit made whole.  
 "Thou of life the fountain art,"  
 Coming from the Father's throne;  
 "Freely let me take of Thee,"  
 That I Thy righteousness may own.  
 "Spring Thou up within my heart,"  
 Blessing all my future days;  
 "Rise to all eternity,"  
 And I'll sing Thy endless praise.

## The Conscious Power of Christian Work.

MATT. V: 15-16.

BY M. J. FERGUSON.

Taking the whole passage in Matt. v: 13-16 together, we have these two thoughts presented to us: 1. The unconscious power of Christian life. 2. The conscious power of Christian work. I say life rather than character because the latter is abstract, and the former concrete. It may be true that the intellectual advancement of a people can be measured by their use of abstract terms; but it is also true that the spiritual advancement of a people is measured by their exhibition of those same abstractions in concrete forms. Character is a convenient term by which to describe what a man is supposed to become as a result of his acts, and suggests a fixed quality or state, while life not only includes what he is at any one time, but the sum total of those activities that make him such, and from which he proceeds to something better. The one is a name, the other is a living organism.

It is not intended to imply by the foregoing analysis that there are two distinct powers, acting separately, but only that it is convenient to consider them separately. In the one case we have the broad light of day permeating and illuminating everything; in the other the focusing of the same light on some particular object to increase the effect by increasing the intensity. At the same time that very focusing produced an added effect beyond the point of concentration.

There is an unconscious effect above that which is intended; just as when, to summon the village worshippers,

"The sexton, tolling his bell at noon,  
 Deems not that great Napoleon  
 Stops his horse, and lists with delight,  
 Whilst his files sweep round yon Alpine height."

Though by Christian work there is always much done, which we do not see, yet it always has its specified purpose. It concentrates itself on a known object. It plans for a definite end. It is conscious of the strength it can wield by the organization and massing of its resources. The result of such work is not calculable beforehand, but yet is almost as certain as that of physical forces. Experience has proved that wise and sustained effort rarely fails of its ends. It could not be otherwise, since on Christian work God has laid the saving of the world and has made Christians co-workers with Himself.

There is a profound assurance

in the heart of faith, that *all things* can be done through Christ who strengthens us. What ought to be done can be done, since God imposes no duty without also the power of performance. It is for this reason that Christian work lays its hand on the impossible with the sure confidence that it will become the possible. It is this that sets down heroic men before adamant ignorance, and leads them to expect it to yield to the illumination of the gospel. It is this that begets the courage and inspires the hope that live through twenty, thirty and forty years of fruitless toil.

The man of intense Christian life is a man of conscious power. He works, but at the same time it is God that worketh in him. Doing God's work and having God as his helper, he cannot fail.

This feeling is intensified when large numbers of Christians engage in a common work, and have a common interest, and if all the Christians of the world were so joined together the feeling would become an overwhelming conviction. Though comparatively few in number, they have at their command the spiritual forces of Heaven and the financial resources of the earth. They can use them when they will. When they feel deeply their duty they will become conscious of their power; when they become conscious of that they will use it; when they use it the great and notable day of the Lord will have come.

## Paragraphs From the Pew.

DEAR PULPIT:—

By your leave we would have a word with you. You do all of the talking at the services on the Lord's-day, and do it well, while we do the listening, and try to do it as well as we can under the circumstances. We have no fault to find with you. On the contrary, we are delighted with you, and love you, not only for your work's sake, but for your own sake, and, above all, for the high and holy calling you have espoused. You may think, at times, that we do not appreciate, as fully as we might, the peculiar difficulties under which you labor—and we presume we do not—but be assured of one thing: We try to make all due allowance. In this respect we ask your forbearance, since we occupy different positions, and for this reason things do not always appear alike to us. From your standpoint, looking down on us from the sacred desk, or out on us from the study-window, or in upon us as you chance to see us in our parlors, where we always expect to be on our good behavior, there are many things you lose sight of that might stagger you somewhat if you were to see them in their native and unadorned simplicity.

While to us your position looks like this: You have not much hard work to do—only two sermons to prepare each week, and one prayer-meeting, as a rule, to attend. True, you solemnize marriages, attend funerals occasionally, and make some calls; but, then, you are treated to the luxuries of the table, and are clothed in fine raiment, while every one looks up to you as being better than other men. Besides, you get paid for all this apparently easy service. Taking it all in all we are inclined to think that you have a rather comfortable life of it, to say the least.

There may be little episodes in your career, behind the scenes, and little slips on the boards that do not appear to the audience; but if we could prepare and deliver as good sermons as you do we would be willing to exchange places with you, and take our chances for an easier time than we now have with the turmoils, perplexities and hardships of the farm, the shop and the counting-house. We know that life is a struggle, and that half the world does not know what the other half is doing; and that it is natural for each one to think his own lot the hardest. However, waiving all questions on this point, we would like to come to a closer understanding with you about some things of mutual concern. We would really like to take you into our confidence, and, inviting you down to our level, ask you to view the prospect from this point as we do.

Longfellow says: "Things are not what they seem," and Hamlet made the sensible remark that he knew not seems. Profit-

ing by such wise experience, perhaps we can get at the kernel of some things by passing beyond the thin exterior of what seems to be down to the *real facts* of some customs and habits peculiar to the public meetings of the church and possibly correct them. At least it may do no harm to talk them over a little at our next interview.

Hoping that you may be greatly encouraged in the Lord's work and enjoy much of His Spirit, we subscribe ourselves,

Yours with much esteem,

THE PEW.

## Our Work. No. 5.

BY W. O. MOORE.

The apostles' doctrine—what is it? This is the doctrine in which we have a special interest. This is the doctrine upon which all should unite. There is a doctrine—the Methodist creed—upon which the Methodists build. There is a doctrine upon which the Baptists build. Is there a doctrine upon which all Christians can unite? a doctrine so high, broad and deep as to overwhelm and relegate to a subordinate place what is in conflict with it? a doctrine that hides, by reason of its greatness and lustre, every human creed?

1. A preacher once affirmed from the pulpit that the term *doctrine* has reference to what the apostles believed and taught, but that the term *doctrines* (I emphasize the last part of the word) has reference to the teachings of men. We assent to the last statement, but not to the first. Was the doctrine of the Pharisees of God? Can it be claimed that every word of doctrine is of God? How about the doctrine of Balaam? and the Nicolaitanes?

2. To determine the apostles' doctrine we must search for the faith and practice they sought to establish. In other words, we must seek to learn what facts they proclaimed, what commandments they enjoined and what promises they held out. A cause, says the philosopher, is known by its effects. If there is one fellowship—one partnership—there is, essentially, one doctrine. Division among the professed followers of Christ is proof that some fail to apprehend what is the apostles' doctrine, and to attend as they should to its provisions. The apostles taught for doctrine what is necessary to be believed and followed in order to salvation. This doctrine is the gospel in its fullness. This doctrine, in its completeness, was first proclaimed on the first Pentecost after Christ's crucifixion.

"Let all the house of Israel, therefore, know assuredly," said Peter, "that God hath made Him both Lord and Christ, this Jesus whom ye crucified." The Jews did not believe that Jesus is the Christ, the Son of God. By what they saw and heard on the day of Pentecost many of them were convinced that the doctrine proclaimed by the apostles was true. They realized the darkness they had been in and the condemnation it involved. They asked what they should do. They were told to "repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." They gladly received this word and obeyed it. Beginning a life of faith in Christ and obedience to Him, they continued to observe whatsoever He commanded them. In other words, they continued steadfastly in the apostles' doctrine and fellowship. The oneness of their fellowship continued as long as they continued to walk in the light. The time came when there was a division in the fellowship because some failed to walk in the light. At the present day many evade the doctrine proclaimed by the Apostle Peter on the day of Pentecost, or seek to handle it so adroitly as to make it appear that forgiveness of sins precedes baptism, and that no one is a proper subject for baptism before he has experienced the joys of release from sin. Is this true? We, the Disciples of Christ, claim that the apostles' doctrine is not couched in dark and inexplicable phrase. Our doctrine is what the apostles taught, and not men's interpretation of what they taught. I have asked preachers the question: "What is baptism for?" They would invariably answer: "It is not essential to salvation. It is a mere form. It is a step into the church." The Apostle

Peter said: "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Need any one, after seeing or hearing these different sayings, be in doubt as to which one belongs to the apostles' doctrine?

A preacher of the city in which I labor said to me recently: "The jailer was saved by faith alone." I asked for proof. He said: "It was all he was told to do." I asked him if he would be warranted in taking what Paul said to the men of Athens to prove that men can be saved by repentance alone. If Acts xvi: 31 proves that men can be saved by faith alone, it follows that Acts xvii: 30 proves that men can be saved by repentance alone. Those who teach that we are saved and justified by faith alone are alone—by themselves—in their views. They are not, in teaching and practice, walking with the apostles.

When we read all the apostles have said about the words, faith, repentance, baptism, holiness, the resurrection, eternal life, how can we call all these subjects doctrine? Why not call so many subjects doctrines? Because they are component parts of the doctrine taught by Christ and His apostles. The doctrines of men cannot well be adjusted to the divine system. To illustrate: Suppose a jeweler should separate a watch into the different parts of which it is composed. Suppose that, while he is giving attention to something else, some one should pick up one of the wheels and fail to return it, or lay down another wheel in its place, what would the jeweler say when he seeks to put the machinery together? He would say: "One wheel is gone, or there is a wheel that does not belong here. He can say: If this new wheel is a part of the watch, then other parts which have heretofore been in the watch can be discarded because they cannot be adjusted to what has no part in their system. Men take from the word of God and add what does not belong there, and then expect the divine plan to move on the same. They put in wheels that crowd out the right wheels. Shall we frustrate the grace of God? or shall we, in all simplicity of heart, seek to know and practice what the apostles taught. May the Lord save us from doctrines that set aside the apostles' doctrine.

## Encouragement.

BY C. M. ARNOLD.

We sometimes hear it said that men are responsible for the influence that the works they wrought while living, exert on the world after they are dead. Illustrations have been drawn from the careers of Voltaire, Tom Paine, Rousseau, and others, to show that their condemnation is increased in the ratio that men are or have been influenced by their writings since they passed from earth. On the other hand, Christians estimate the rewards that shall await them in the ratio to the visible results that follow their labors. One earnest evangelist labors with devoted consecration to his work, and retires from the field seeing no good results from his labors; another, no better than he, numbers his converts by the score, and shall we say, in the estimate that God puts upon their respective work, that the one has failed and the other succeeded? The old prophet Samuel said, "Man looketh at the outward appearance, but God looketh at the heart."

With God no consecrated, unselfish devoted act ever goes unheeded or unrewarded. No flowers ever flush unseen by his eye, and none of their sweetness is ever lost on the desert air, but it rises as sweet incense to him and the remembrance of it will abide with him forever.

Even our common law recognizes that the man who attempts a crime is guilty of it, and right so, and yet no visible effects may be seen from his attempt. But when one attempts some great good and fails the world sees nothing in his attempt but defeat and failure. Some grand characters who have chronicled their noble deeds and words that seem to breathe and speak with living eloquence from the page, or who have had the good fortune to have historians to publish to the world their deeds and utterances, are influencing thousands to-day to live a higher, purer and better life. Such are

Paul, Peter and John. No words of Andrew, or Philip or Bartholomew, or Thomas or Thaddeus or Simon, the Canaanite, have come down to us, and yet we have the assurance that each of these gave the best of all that was in them to the service of their Master. Yes, and though their influence may not be recognized in the world to-day, they, with hundreds of others whose names are not found on the pages of history, are rewarded according to their faithfulness in this life as much as their labors were influencing thousands to-day. It is a glorious thing to leave an influence behind for good, and to institute a work that shall bless mankind as long as time lasts, but results are in the hands of God and let us not be over confident when great results seem to follow our labors, nor let us be discouraged if self-sacrificing, earnest efforts, are not followed by what we would consider adequate visible results. So, my brother, if you do not seem to be appreciated by your brethren as you deserve; if your faithful services in their behalf have not wrought the good in them, and to the church that you so earnestly desired, if your plans for the promotion and extension of God's kingdom have miscarried, do not lose heart, but Press on faithfully to the end. Our Father knows all, and the recording angel faithfully enters in the Divine Ledger every unselfish deed, every noble impulse, every pure and lofty motive. Let us be true and leave results to God, remembering that

"They only the victory win  
 Who have fought the good fight and  
 have vanquished  
 The demon who tempts us within,  
 Who have held to their faith unswerving  
 By the prize that the world holds on  
 high;  
 Who have dared for a high cause to  
 suffer,  
 Resist, fight, if need be—to die."  
 SMITHFIELD, KY.

## Remarks from G. W. Ogden.

A few days ago I preached at Raleigh C. H., with good interest. The ladies gave me a very serviceable quilt, ready for use, for which we are thankful. We have been treated thus about a half a dozen times in the last year. We have eleven members at Raleigh C. H. now, and they are talking of meeting to break bread on the Lord's-day. We labor under the disadvantage of depending on the Methodist Church for a house in which to meet. If we should succeed in planting a church there, which is probable, it will be the only church that we have in a county-seat in this State out of the Pan Handle.

I had thought that we were a little behind other churches in Raleigh county on the prohibition question, but on examining the Poll Books I find that 45 per cent. of the prohibition votes were cast by Disciples; 15 per cent. of the whole were preachers and 20 per cent. were teachers.

God will not allow this government to be a partner in the crimes of the saloon much longer. If the works of the flesh are frowned upon by God they will be frowned upon by all of God's people soon, and then "The Saloon Must Go!"

I am now preaching at Powellton with a good interest. When I was here a few weeks ago Mr. Charles Cragg expressed to his wife a determination to forsake his sins and live a Christian in the near future. But before my return he and his son-in-law, Thomas Vandergrift, were run over by a car, that had gotten loose from the engine, and were both instantly killed. What a dangerous situation it is to be unprepared for death and the judgment! How dangerous to delay our return to God! But what are they among so many? Millions are dying without the knowledge of the fact that Jesus died to save them, and many professed Christians appear not to care.

At this point we are reminded of the following, clipped from the *Christian Standard* of Feb. 2nd:

"Some weeks ago we made a reply to the following queries, propounded by Bro. R. B. Neal: 1. What hinders the *Guide*, the *Standard*, the *Evangelist*, from close co-operation with the mission work in the hands of the *Advocate*, *Review* and *Leader*?

2. What hinders the *Advocate*, *Review* and *Leader* from close co-operation with such work as we have in Kentucky and California, as reported by Bro. C. Kendrick? 3. Recurring to these questions,

and quoting our reply, our interrogator continues:

I have to do with only two points in the above.

1. We are a divided people as to our methods of evangelizing the world. This is a source of weakness and brings censure.

2. The *STANDARD* signifies its intention to work for a solid front, even to sacrificing 'minor interests.' Just now all other interests are minor to a united work.

We regard the point as not altogether well taken. Nevertheless, we do not hesitate—nay, we are glad; to say the *STANDARD* will assist in the work of the Indian Mission as blithely as if it had originated in our own office. We know the missionary, R. W. Officer, well. We shall be happy to acknowledge the receipts of money for his work, and to forward it to the church at Atoka. There is, we know, a wide-spread interest in the Christianization of the Indians, and no doubt many of our readers will welcome an opportunity to contribute."

Since publishing the above a considerable amount has been sent to Bro. Officer through the *Standard* office; and it looks as if there could be no reasonable objection to a unity of action in the work of the gospel. And unity of action is the only kind of unity that is worth anything to the people of God. Perhaps no people are more united than the Anti-Missionary Baptists, but what good does their unity do?

The Dead Sea is a unit, but it is a unit of inaction; and, though over 6,000,000 tons of active fresh water flows through it every day, it can never sweeten the turbid waters of that stagnant pool. So Mr. Strong has beautifully said: A life, either individual or church, that is ever receiving blessings from God and never giving them out to others cannot be sweetened by all the stories of Heavenly grace.

It is no longer a question of plans. The editorial plan is not laid down in the Bible, but if it works better than any other plan we will all fall into it and never quit it till the earth is "full of the knowledge of the glory of the Lord as the waters that cover the sea."

Let us hope that the answer from the other side shall be in the same spirit; and then we shall have a unity that will surely conquer the world for Jesus the Christ.

"I see a star, Eve's first born, in whose train  
 Comes the damp twilight that bringeth pain.  
 For aches of head, neuralgia, cut and bruise,  
 Try Salvation Oil, these will you lose.  
 "How can Mrs. Smith wear such a handsome velvet coat?" "My dear child, don't you know her husband saves doctors' bills by using Dr. Bull's Cough Syrup for the children."

## Children Starving to Death

On account of their inability to digest food, will find a most marvelous food and remedy in *Scott's Emulsion* of Pure Cod Liver Oil with Hypophosphites. Very palatable and easily digested. Dr. S. W. COHEN, of Waco, Texas, says: "I have used your Emulsion in infantile wasting with good results. It not only restores wasted tissues, but gives strength and increases the appetite. I am glad to use such a reliable article."

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Many peculiar points make Hood's Sarsaparilla superior to all other medicines. Peculiar in combination, proportion, and preparation of ingredients. Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy—Hood's Sarsaparilla is the only medicine of its kind which can truly be said, "One Hundred Doses One Dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's. Peculiar in its medicinal merits. Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is now more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time, and retained its popularity and confidence among all classes of people so steadfastly. Do not be induced to buy other preparations, but be sure to get the Peculiar Medicine, Hood's Sarsaparilla. Sold by all druggists. \$1 a bottle. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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Entered at the Post-office at Richmond, Virginia as "Second-class matter."

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THURSDAY, - - MARCH 28, 1889.

### State Sunday-School Convention.

The Convention of Sunday-school workers of the State of Virginia was held in Richmond last week. All denominations were represented. It had been seven years since the Sunday-school Union had held such a Convention, and never before did it have so good an one. About one hundred delegates were present from all parts of the State. Denominational lines were for the time forgotten and how to win souls to Christ, and how to train them to bring others to Christ were the absorbing questions. Hon. Wm. Reynolds, President of the International Sunday-school Association of the United States and Canada, was present and gave much valuable and varied information and experience in regard to the Sunday-school. He said that Illinois is the banner State in the Sunday-school Union organization. All of its 102 counties have organizations and most of the townships have them. A few years ago such men as Moody, Jacobs and Reynolds, business men, determined to give a portion of their time each year, three or four months, to organizing Sunday-schools. There was one county, Hamilton, without any Sunday-school or church. A Mr. Pleasants, a wealthy Presbyterian elder, who had always attended church and prayed the same prayer when called on, had been induced to attend the State Convention. Moody was President. Pleasants was cold as an icicle, but Moody succeeded in getting him warmed up. Mr. Pleasants arose in the meeting, and said: "I want to make a confession, my life has been a failure, I do not mean financially but spiritually. I have done nothing for the Master." Mr. Pleasants went to his home in Southern Illinois, and organized Sunday-schools, which resulted in a short time of adding more than 1,200 to the church.

In speaking of the South Mr. Reynolds said: You have a difficult problem to solve in dealing with the colored people. I have all confidence in you, I believe you will solve it right, I cannot tell you how it ought to be done, but hold the reins loosely and let God guide you. In the South you have the colored man. In Illinois we have Anarchists and German infidels, but, thank God, we are reaching their children. Mr. Reynolds told how Moody was won to Christ through a Sunday-school teacher in Boston. There is to be a "World's Conference of Sunday-school Workers" in London next July. The round-trip, including passage and hotel bills, will be about \$160. Mr. Reynolds said the Sunday-schools had grown very rapidly during the last ten years, and he thinks there is bright hopes for the country on account of them. About one thousand dollars was raised to prosecute the work of organizing the counties in the State.

Among the visitors we saw Bro. E. T. Powell, of Norfolk, and Geo. W. Miley, of Woodstock. A number of Disciples

from Richmond, including Bro. Cutler and Bro. Cole, attended the sessions. The writer had the privilege of addressing the Convention on the "Relations of the Sunday-school to the Church."

The meeting was attended by ministers in all denominations, and it was a delightful foretaste of the unity for which we pray. The Lord hasten the time when all his people shall be one in work and worship.

### Purity of Heart.

Christian culture embraces the affections, the intellect, the will, taste, memory, imagination and conduct. Not until the life of Christ, through the Spirit, flows to the extremities of one's deportment can he be said to be a perfect Christian gentleman.

Some persons are fair as to their external conduct—would scorn drunkenness, slander and cursing—who yet are inwardly corrupt, as shown by slight words, slight hints and suggestions. They are not *spiritually* minded. To conform one's outward conduct to the standard of respectability, so as not to incur reproach for coarseness, is not equivalent to being in and walking in Christ any more than not to bear thistles is equivalent to bearing figs. The man who does not drink cannot help the drunkard on the negative ground of his abstinence. He must have some positive, assertive strength and spiritual power. He must have *salt* in himself for the preservation of those who have it not. He must have light for those who walk in darkness. There is the strongest and most pressing need for inward, soul-pervading purity, and a high, inflexible standard of righteousness in prominent church-members. What business has a minister, or elder, or prominent church woman, to indulge in salacious words, or regale in jokes with even a slight tinge of smut or vulgarity? "Be ye holy, for I am holy," saith the Lord. Whatsoever things are pure, lovely, of good report, virtuous and praise-worthy should receive one's thoughts. And we are assured that as a man *thinketh* in his heart so is he.

The Lord desireth truth, which "is clean" in the inward parts. One who endeavors to conform his outward or public conduct to the standard of church propriety, without cleansing the fountain of his being and salting it with righteousness, will not be able to stand when the Son of Man comes to judge the thoughts and intents of the heart.

### Preparation.

Much of life is common-place, but there are certain great crises in the experience of every one. He who does not prepare for these beforehand will not be able to meet them when they come. Great opportunities do not occur every day, but the easy steps that lead to them are always before us. It is a great secret to be ready for any emergency. Our Savior spent thirty years in private, unevenful and unrecorded life; but during those years what wondrous works were wrought in overcoming the inherent evils of the flesh, which, had he permitted, would have developed into sin. He was prepared at thirty for the temptation and for the matchless work and life, concerning which the record speaks. The plant develops a life beneath the soil, drinks in the juices of the earth in silence and darkness, and then at length is prepared to flower and bear fruit above the soil where men can see and admire.

Many a noble, pure life here on earth, hidden in obscurity, with no great opportunities as yet, will shine like the stars by and by. Let us not seek great op-

portunities or spheres, but strive for the ability to fill them when God sends them.

There is an old proverb which says: "Get thy spindle and thy distaff ready and God will send thee flax."

### Religious Interest in Richmond.

Seventh Street Church, Marshall Street Church and Third Church, of this city, are now engaged in a union meeting at Seventh Street Church. On last Sunday seventeen persons presented themselves when the invitations were extended. Ten of the number made the confession, and seven had already been baptized. There were two added, a so, at Marshall Street Church on Sunday morning. Bro. Cutler, Bro. Cole and the editor of the *MISSIONARY* are conducting the services. There were eleven more confessions Tuesday night.

This meeting is an out-growth of the revival which has been going on for some time in the Baptist churches of the city.

H. M. Wharton, of Baltimore, a successful Baptist evangelist, is now preaching every night at the Armory, a large building, where the Baptist pastors assist him. Ninety-four were added to the Grace Street Baptist Church on last Sunday through the influence of these revival meetings, and other congregations have likewise received large accessions.

Our brethren very wisely concluded to open their doors and start a meeting. A few business men met, arranged for the preaching and other matters, and decided to begin at once to reap the harvest which seemed ripe.

Methodist churches are also at work, and a deep religious interest pervades the entire community. Blessed results are hoped for.

### Editorial Notes.

—We see from the Washington papers that the fifteenth anniversary of the marriage of F. D. Power and wife was a very delightful affair. A large number of visitors, beside the members of Vermont Avenue Church, were present.

—An exodus to South America is assuming large dimensions; 136,000 immigrants from Europe arrived in Brazil last year; 25,000 per month are now sailing from Ireland and England to Buenos Ayres. In France and Germany there is great enthusiasm on the subject of emigration.

—The call of the Secretary of the General Board for a collection, May 5th, must not be unheeded. Every Disciple of Christ should feel a pride in making an offering for all our missionary work. Let every church get ready to make a generous answer to this appeal.

—There were six confessions at the Central Christian Church, this city, last Lord's-day evening, including some old and substantial citizens. Bro. Cave is having large audiences and constant additions.—*Chris. Evan.*

Bro. Cave is well-known to our readers. It is with much pleasure that we read of his success in St. Louis.

—The *MISSIONARY*, of the 21st inst., failed to reach the subscribers at Strasburg. Here is a model note, written on a postal-card, notifying us of the fact and asking for missing numbers:

STRASBURG, MARCH 23, '89.  
Dear *Missionary*:—You failed to visit me yesterday as you did others here. Please come to see me. I mean issue of March 21, '89.  
Yours,  
J. A. SPENCER.

—There is an idea in the minds of some that it is easier to speak in a business meeting, or a secular gathering than in prayer-meeting. It is a mistake. You need not adopt any holy tone. You need only to be in

earnest and to say what you feel in a straight-forward, business-like way. A word for Jesus can be as cheerful and matter-of-fact as a word for mammon. Why not?

—The minutes of the Virginia Christian Missionary Society is by far the completest book of the kind ever issued by the Disciples of the State. It contains the names and addresses of all the preachers, so far as known, the latest statistics, rules of order, the C. W. B. M. Minutes, dates of District Co-operations, Constitution, Arrangement of Collections, Minutes, etc., etc. Sent free to every one who applies to J. L. Hill, Cor. Sec'y & Treas., No. 9 N. 12th St., Richmond.

—There is hope for the church when business men consecrate themselves to the service of God. They can reach men, can have opportunities to speak to men about religion, when ministers cannot. A merchant went from Chicago to New York on business. After it was transacted he said to the gentleman with whom he dealt: "Can't we go to church or prayer-meeting somewhere?" After canvassing the subject they went to a prayer-meeting. The question was asked: "Are there any here who want to be Christians?" "Now," said the merchant, "now is your chance. Get up and tell them you do." The man obeyed, led on by the earnest impulse of a friend and business customer, and became a useful follower of Christ. It is the duty of *Christians*, not only of ministers, to persuade men to be Christians.

—Mr. Reynolds, President of the International Sunday-school Convention, in his visit to Richmond last week, referred to a certain church in this country having four or five thousand members, which he said is like a religious mob. It is not organized for work, and its influence is not felt to any considerable extent. There is a many a church with less than a hundred members which is doing more work for Christ than it. To gather in the multitudes and start them in the right way is an important, but not the *all-important*, work. Those saved must, in turn, be trained as saviors of others in the name of Christ. The Church ought to be like a well-disciplined army, not like a selfish mob. There is just now great need of developing the life and talents of the masses of church-members.

### General News Items.

The excitement of the week has been the collapse of the great copper trust, by which the movers in it lost many millions of dollars.

—The stoppage of work on the Isthmus of Panama canal has thrown thousands of men out of work, and everything there wears a gloomy aspect. The only redeeming feature is that emigration has begun and it is thought that by April 1st, at least 5,000 men will have left.—The trial of Major Lyderker, for neglect of duty in superintending the building of the aqueduct at Washington, D. C., has begun, and promises to continue for some time before a decision is reached.—All the collieries in the Pittston region of Pennsylvania have given notice of suspension for six weeks. This will be terrible on the 10,000 men employed who have been on short time for some months already.—As the tugs Champion and F. L. Brown were passing down the James river Sunday afternoon with a loaded barge in tow six shots were fired from them in succession, all striking the house of J. W. Brockwell, on the Rowe farm, near Claremont, about six hundred yards distant. The last shot passed through the window and hit and instantly killed a five-year old daughter of Mr. Brockwell while her mother was combing the child's hair. A boat was at once put out to stop the tugs, but the latter continued down the river. A dispatch was immediately sent to the deputy marshal at Newport News and another to Police

headquarters at Norfolk to have the parties on the tugs arrested. It is supposed to have been an accident.—Saturday afternoon Thomas Woods, who lives on the Donnelly fork of Mud river, Lincoln county, W. Va., sent word to his stepmother, Mrs. Woodson Woods, that one of her neighbors across the hill was sick and wanted her to come immediately. He concealed himself behind a tree near the path to await her coming, and when she approached stepped out and fired a revolver full at her breast, the bullet taking effect just below the nipple. She fell to the ground, and to make sure of his work he shot her again in the neck and afterwards dragged her to a cliff near by and dropped her to the ground below. Shortly afterward she recovered sufficiently to give an alarm, which was heard by some men getting out cross-ties, who went to her assistance, accompanied by Woods, who professed entire ignorance of the matter. She was perfectly conscious, related the story of the shooting, and died shortly afterward. Woods is now in custody. The only known cause for the crime was disagreement between him and his stepmother in regard to the division of some property belonging to his father.—Love laughs not only at locksmiths, but at wise and grave chief justices. Where his interests are not concerned jurisdiction does not stop with the Supreme bench. Appeal lies beyond its confines, and its decision, however wisely or vigorously it may be declared, can be reversed. Chief Justice Fuller has now seen a case go out of his hands, his instructions and his decision to the contrary notwithstanding, and reach its ultimate and absolute solution in a higher tribunal than the august one over which he presides. His youngest daughter ran away last week and was married.—The colored Baptist church near Omega, Halifax county, Va., was burned to ashes last Sunday morning about two hours to day. Evidently the work of an incendiary. Their former pastor, Rev. Jere Seat, has been arrested and is now awaiting his trial before a magistrate's court for the offence.

—The ladies of Texas are making a huge map, drawn on canvas, with all the 264 counties of the State laid off. One county, Tom Green, is larger than the entire States of Massachusetts and Connecticut combined. The name of each county will be worked with some beautiful product made in the county. The map will be exhibited in the Texas Spring Palace to be built at Fort Worth.—Says a cigarette drummer: "The consumption of cigarettes has fallen off greatly during the last year. The house I used to represent used to have a large trade in all the popular brands of cigarettes. It still sells large quantities of them, but not more than 60 per cent. of as many packages as a year ago. A great many persons who used to smoke cigarettes have quit doing so and are now smoking cigars. The result is that while the cigarette trade has decreased the cigar trade has increased. I don't know how to account for this state of facts, unless it is due to the onslaught made during the last two years by the press and pulpit upon the cigarette habit."

### Mountain Siftings.

BY CHAS. S. LONG.

When Paul was brought by Captain Claudius Lysias before the chief priests and all their council in Jerusalem, he was not slow to take advantage of the conflicting sentiment existing among his accusers and would-be judges. When he perceived that the council was composed of Sadducees and Pharisees, he created a division among them and a strong sentiment in his own favor by saying: "Men, brethren, I am a Pharisee, the son of a Pharisee; of the hope and the resurrection of the dead I am called in question." That was a dark day for Paul. He stood before the council a prisoner, with no human friend to cheer and encourage him, and there did not seem a glimmer of hope of any justice for him at the hands of his Master's enemies before whom he stood. But by the utterance of these words of wisdom the council was rent in twain, and immediately the Pharisees from being his accusers became his warm supporters, vehemently declaring: "We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not fight against God."

For many years there had been important doctrinal differences between the Pharisees and the Sadducees, the two predominating sects in Jewery, and upon no question was there a wider divergence than upon the one touching the resurrection of the dead. The Pharisees believed in the existence of angels, spirits, and the resurrection of the dead; while the Sadducees were grossly rationalistic and denied the resurrection. In his defence before Felix and King Agrippa, Paul refers to the resurrection as "the hope of the promise made of God unto our fathers," and then asks the king: "Why should it be thought a thing incredible with you that God should raise the dead?" Sure enough, why should it be thought incredible that the Omnipotent power, which at the first created man and made him a living soul, should also possess the power and willingness to raise him from the dead?

Of all the questions with which we have to do, and which have awakened the speculative curiosity and inquiry of men, none approaches in dignity and importance the one which relates to the resurrection and the future life. Not even an Ingersoll can contemplate annihilation, with any degree of complacency. None but the most degraded and sinful can consent to accept such a view of the ending of this earthly life without shuddering and recoiling from the open grave. To the Sadducees the resurrection and consequent immortality was a mere superstitious dream, but to the Pharisees it was an important doctrine. The Sadducees numbered in their ranks many of the most intellectual of the upper classes of society, and for many years they retained in their leading families the office of high priest. They not only disbelieved the doctrine of the resurrection and immortality, but they took a decided stand against it, and were violent in their opposition. Their chief reason for denying the resurrection was their disbelief in the immortality of the soul. They said the soul does not exist apart from, or after, the dissolution of the body. Josephus says: "They gainsay the duration of the soul," and for this reason there was no need for the body to be raised up, as there was no soul to re-animate, re-inhabit or be re-united therewith. They insisted on the extinction of the soul at the death of the body, or its non-existence as distinct from that body, and that the body would never be raised, and hence no re-union ever take place.

In this respect the Sadducees were farther from the true light than the Egyptians, for they embalmed the bodies of their dead and by that means preserved them for many centuries, their reasons, no doubt, being the belief in the continued existence of the soul after death, and its probable return at some future time, and its re-occupancy of the long-deserted body. While they, no doubt, looked for the re-union of soul and body, their conceptions were very crude, as they expected the same body, unchanged and unimproved, would be the home of the soul.

During the last week of our Lord's public ministry he came in contact with the Sadducees, and he warned his disciples on more than one occasion to "be aware of the leaven of the Sadducees." The first serious opposition the apostles encountered, when they began the evangelization of Jerusalem, came from the Sadducees, who were "grieved that they taught the people and preached, through Jesus, the resurrection from the dead." Their creed was this world, and nothing beyond it. No angel, no spirit, no resurrection and no life to come. This new teaching struck at the foundation of Sadduceism and threatened its very existence. In their envy and malice they had given over Jesus to death had been raised from the dead, and that a resurrection of all the dead is predicated upon his triumph over the grave.

In the church at Corinth the leaven of Sadduceism was working disastrously and some were saying: "There is no resurrection of the dead." To this fact are we indebted for the masterly argument of Paul in the fifteenth chapter of First Corinthians. With an irresistible logic, he cuts up by the roots the withering



and soul-destroying heresy that robbed Christians of their hope and of their Savior, for if Christ was not raised then their hopes were vain and they were still in their sins. Canon Farrar, in speaking of this chapter, says: "No human words ever written have brought such comfort to millions of mourners as the words of this chapter, which forms a part of the burial service of almost every Christian community. It is the more deeply imprinted on the memory of men because it comes to us in the most solemn hours of bereavement, when we have most need of a living faith." In this chapter we have 1. The evidences of Christ's resurrection. 2. The resurrection of Christ as the foundation of our faith in a general resurrection from the dead. 3. The results to be deduced from the Savior's resurrection. 4. The present life of believers as an argument in favor of the resurrection. 5. The use of analogies that help us to understand the subject; and, 6. Conclusions and exhortations to steadfastness.

In our day very few can be found who call in question the resurrection of the dead, and those who do are men who reject the divine origin of our holy religion. But, while the generality of men believe in the resurrection, the views are many and conflicting concerning the nature of it. Some spiritualize the whole matter, and think the resurrection takes place immediately death ensues, a spiritual body being given the soul, and that there will be no resurrection of the body. Others believe in the literal resurrection of the body at some future time when the judgment-day shall be ushered in. To such the following lines from Blair are as truthful as they are poetical:

"Now monuments prove faithful to their trust,  
And render back their long-committed dust;  
Now charnels rattle, scattered limbs, and all  
The various bones, obsequious to the call,  
Self-moved, advance; the distant head,  
The feet  
Dreadful to view, see, through the dusky sky  
Fragments of bodies fly;  
To distant regions, journeying there to claim  
Deserted members and complete the frame."

Of course, science laughs at such a theory as this, and tells us that at the end of seven years not one atom shall be found in the body which was there at the beginning, and that at the end of seventy years man will have had no less than ten different bodies. But "how are the dead raised up?" and with what body do they come?" These are questions in which all believers in a coming resurrection feel a deep and an abiding interest, and anything which will throw light upon them will, no doubt, be gladly welcomed. I know from my own experience and observation that there is a desire for greater light, and I have heard the question asked time and time again: "How are the dead raised up?" and with what body do they come?" I have recently read an exegesis on the fifteenth chapter of First Corinthians, by Ex-Chancellor Lipscomb, LL. D., that pleased me so much that I desire to share my pleasure with the readers of the MISSIONARY, and I will, therefore, transcribe it for their benefit when I write again.

Last Lord's-day Brethren Lee Miller and Harvey Scott were formally set apart as Overseers in the Sink's Grove congregation. They are both men of good report, and possess the confidence of the congregation in which they are to rule as under-shepherds.

There are quite a number of Disciples living in Hinton on the line of the C. & O. R. R., but we have no organization there. I may possibly pay them a visit in the near future.

I expect to start for Smyrna next Monday to attend the Workers' Meeting, and will spend a day with friends in Louisa C. H., and one in Richmond with the MISSIONARY folks.

#### Personals.

C. S. Lucas' address is changed from Augusta, Ga., to Roanoke, Va.

C. S. Long gave us a pleasant visit on his way to the Workers' Meeting at Smyrna.

C. L. Morrison, of the West Point Star, has been preaching very acceptably for the Seventh Street Church, of Richmond, since they have had no regular pastor.

E. A. Cole preached at Macedonia in Orange county, last Sunday and C. S. Morrison filled the pulpit at Third Church.

#### Official News From the Foreign Society.

The Executive Committee met in regular session, March 19, in Room 55, Johnston Building, Cincinnati, Ohio.

FINANCES.—The receipts for the month amounted to \$6,914.16; the disbursements to \$4,624.56.

CONVERSIONS.—The following were reported: H. S. Earl, 3; F. W. Troy, 18; Hohannes Karagozian, 13; G. L. Wharton, 4; M. D. Adams, 6.

NOTES FROM THE FIELD.—J. M. Van Horn has been ordered to the South of France for a few months. He has been overworked and has broken down. His physician is confident that he will recover if he will refrain from work and worry for a season. The work in Birkenhead was never so prosperous and promising as now. It is hard to leave it, but it is that or die. He has been putting all his income into the work, and is now almost penniless. The Committee appropriated \$250 to defray his expenses during his vacation.

E. T. Williams writes that there has been no riot in Nankin. No evil has come to them. A new station has been opened in Ju Lung Chiao. A house has been secured and A. F. H. Law and E. P. Hearndon will remove there. Bro. Williams talks of opening yet another station. He may go to that himself. He writes that he is surprised and disappointed that no young men volunteer for this work. For nearly two years we have been looking for ten men; thus far we have not found one.

Mrs. M. D. Adams has opened a school in Bilaspur for boys, and has twenty-six enrolled. Miss Levermore has been sick, but is convalescing. G. L. Wharton has been ordered to take Mrs. Wharton on an ocean voyage. He decided to take her to Australia. This will not cost any more than a trip to the mountains, and will be much more invigorating. The work in Hurda is in good hands, and will be carried on during his absence. G. W. Jackson is making good progress in the erection of his Bungalow in Mungeli.

NEW MISSIONARIES.—P. B. Hall starts for Japan on the 22nd. He will take the school work in Akita. Another man ought to be sent out to open a work in Tokio. C. S. Durand and wife go to India as medical missionaries. They have been under appointment more than a year. A score of missionaries are needed. Young men who could go out and live in simple style are needed as evangelists. Several are needed for China, Japan and India now. Who will volunteer?

THE MARCH COLLECTION.—More churches are sending in offerings than did a year ago. Quite a number are contributing for the first time. A few have more than doubled their contributions. But, taking the offerings as a whole, they are not as generous as was hoped they would be. Some have fallen below last year. Very many are unworthy of strong and prosperous churches. The largest churches and the churches that have had the largest gatherings have not yet reported. It is probable that they are holding their offerings until they average one dollar for the entire membership.

It is felt by very many that the time has come for a grand forward movement. The whole line ought to advance. We started out to raise \$100,000 this year. There is a wide-spread desire that this amount should be raised, and more. We are well able to raise a quarter of a million of dollars a year for Foreign Missions. We have sixty missionaries in the field. Six hundred thousand people are able to support six hundred missionaries, at least. We must do more than we are doing. Children's Day will probably realize \$25,000. Let all do as they have been prospered, and the result will be well pleasing to God.

A. McLean, Cor. Sec., P. O. Box 750. Cincinnati, O.

#### Northeastern Ohio Notes.

Our work in this State is moving along very encouragingly. Many new congregations are being organized and new churches built. Not only are the churches, as a whole, uniting for systematic effort in home and foreign fields, but more thorough work is being done in the neighborhoods where the churches are situated. Considering the fact that our Eastern churches have from the day of their organiza-

tion been constant feeders to the Great West, we have held our own remarkably well. We never expect as rapid growth in Eastern churches as we do from congregations in the growing cities of the West, and yet in the progress of our movement in this quarter there are many reasons for rejoicing. It is a well-known fact that there is always a class of people in every community who are ready to take up some new thing. When our plea was first presented, while there were many good and grand men who accepted it, yet the per cent. of "wood, hay and stubble" was distressingly large. Our people are now placing more "gold, silver and precious stones" in Zion's wall. In a word, are reaching a better class of citizens than ever before.

Two things stand in the way of our still more rapid progress, viz: Stinginess and the spirit of contention. Every department of the church's work is retarded and often counteracted by these. One prevents further progress; the other not only does this, but destroys the work that already has been done. There is a little bit of truth in a remark I heard the other day. A brother remarked that we need the "fool-killer" in some of our churches. When God's people learn the true use of riches, and possess the spirit of Christ in abundance, the desert and the solitary place will soon rejoice and blossom as the rose.

The church in this city was organized forty years ago. Its history is a history of struggles and an occasional triumph. Fifteen months ago the writer was called to the pastorate of the church. The membership then was 191, and there have been added to this 194. We now have a united membership numbering 380, and are having accessions every Lord's-day.

A new church building was dedicated at Kensington in January. Bro. C. W. Huffer followed with a meeting and added 63 to the membership.

Churches have recently been organized in this part of the State at Garesville, Lowell, Brilliant, East Liverpool and Rogers. Some have built houses and others are making preparations to do so.

Bro. E. J. Hart recently held a successful meeting for the church at Girard. Seventy-nine were induced to stand on the Lord's side.

New Lisbon, the oldest congregation of Disciples in Ohio, is without a preacher. Bro. C. W. Harvey having resigned to accept a call to a church in Maryland. Their house has lately been repaired and put in good order, and they are now casting about for a preacher.

The congregation at Warren is completing the building of one of the finest churches in this part of the State. Under the leadership of Bro. E. B. Wakefield, our cause in that city has been very prosperous.

The church at Youngstown is in the midst of a gracious revival. Seventy-five have already been added. Our State Convention meets at that place in May and a good time is expected.

#### North Carolina Notes.

BY J. J. HARPER.

In regard to a change in hymn-books in this State, Bro. H. C. Bowen, in last week's MISSIONARY, asks to remind me and others, that only two or three years ago we adopted "Popular Hymns," both for church service and Sunday-schools. This is true, as I was aware, and I do not venture to say that a change at present is desirable, and did not in mentioning the subject advise a change. But as the question had been raised, and as some dissatisfaction with "Popular Hymns" had been expressed, I suggested what I thought was the best course and the only course that would bring about a uniform action in the matter, viz: To wait until the Convention in October, and let that body consider the subject and recommend a change or no change, as it may think best. And when the Convention shall have considered the subject and recommended a course, for the sake of Christian consistency and order, let every congregation and every preacher fall into line and conform to its recommendation. That "Popular Hymns," as a singing-book, is very defective in some respects, no one will deny; but the low price at which it is sold puts it in the hands of

many who would not buy a more costly book, and, hence, would not use any. And important part of the worship is singing, and we ought to adopt such measures as will induce a larger number—indeed the whole membership, if possible—to engage in this delightful exercise. It is an important subject and I feel sure that the Convention will so regard it, and that its action will be conservative and will result in good.

I have heard nothing recently about the proposed regular preaching at Washington, N. C. Has the scheme fallen through, since Bro. A. Latham moved away? It is a fine opening, with a good beginning already to start with, in the person of some of our good Disciples in and around town, as can be found in the State. Will not some brother go in and reap this field? Will not the Disciples in that locality take steps to secure the services of some one.

I see that one of our papers reports over 2,000 additions to the church each week. Some of the States report large accessions. Can't we have a few to report from this State?

To pray to God, the great loving Father, is indeed a great privilege, and as it is by his permission, is an evidence of his benevolence toward us. Man did not as soon as created begin to pray, for, perhaps, he did not feel the need of it until he had sinned and become alienated from God. Nor did he begin to ask for blessings of God for a long time after sin began. He seems to have been so stunned, humiliated and discouraged at seeing his condition, that he could not venture to ask any favor of God. In the 4th chapter of Genesis, 26th verse, after the murder of Abel and the banishment of Cain, and the second murder of Lamech, and the birth of Enoch, we read, "Then began men to call on the name of the Lord." This was the beginning of prayer, and was about 235 years after the creation of man. What a hard, stagnant, cheerless period. No petition went up from burdened hearts; no pouring forth of pent-up grief into the ear of a sympathizing Heavenly Father. But at the end of that bleak period, when man had somewhat recovered from the shock produced by sin and had become sufficiently composed and confident to address his Creator, he "began to call on the name of the Lord." What a change in his feelings, and what a step forward and upward! And from that day to this, for 5,657 years, the complaints of erring, impatient, dependent souls, have gone up to God, as also the sincere thanks of the faithful everywhere. From then until now constant draughts have been made upon the Fountain of Goodness, to meet the constantly occurring and ever increasing necessities of man in his fallen state. How grateful to our hearts, then, the words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

#### C. W. B. M. Column.

##### DIRECTORY.

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Miss Ellen Kent,  
Miss Gillie Cary.

"They who go forth to serve Thee,  
We, too, who serve at home,  
May watch and pray together,  
Until Thy kingdom come."

We had hoped to have sent the quarterly report to this column this week, but we are still waiting—waiting until the last moment, hoping to hear from the silent auxiliaries. The last of the week ends the days of grace, and the report must be sent to Indianapolis. "Egives thrice who gives quickly." Would that our sisters would "give thrice!"

A letter from our missionary, Miss Mary Kingsbury, from India, dated January 8th, says: "Miss Merrill and Miss Baldwin arrived in Bombay a week ago. They are detained there making necessary purchases, but we hope to see them before very long."

Mrs. Shortridge continues ill, and her suffering condition calls for our sympathy and prayers.

Bro. W. K. Azbill, our faithful and efficient General Agent, has sent in his resignation to take effect 1st of April. We deeply regret this, but believe he has acted wisely and conscientiously. The best wishes of the Va. C. W. B. M. follow him.

J. O. Bolin, of Illinois, recently deceased, has left a bequest of one thousand dollars to the C. W. B. M. This is good news, and we hope may be but the beginning of many more such gifts.

It is related that for generations a certain Japanese family had a box into which they put percentages. Said one of them: "If I want to buy a garment that costs \$1, I buy it for 80 cents; or give a feast that costs \$5, I give it for \$4; or to build a house for \$100, I build it for \$80, and put the balance in the box. At the end of the year we meet, open the boxes, and give the contents to the poor." God help us to do likewise.

#### VIRGINIA STATE WORK.

##### Virginia Christian Missionary Society.

OFFICE OF SEC'Y AND TREAS.,  
March 27th, 1889.

The Minutes of the last State Meeting are now ready for delivery, and if any one wishes a copy they can get it by sending to J. L. Hill, Sec'y & Treas., No. 9, 11 and 13, N. 12th St., Richmond, Va.

The Treasurer has mailed to each church in the State an appeal for help for STATE WORK, and it is hoped that all will give this matter immediate attention and send in the amount asked for.

Your State Board have had several calls for help in different parts of Virginia, and we want to send the aid but cannot do so unless the State churches will send in the amounts asked of each. Let us hear from all at an early date.

This amount was received from March 21 to March 28 for State Work:  
Ladies' Society of Martinsville  
Church, South Piedmont, \$4.00  
J. L. HILL, Sec'y & Treas.

#### Notes From the Field.

##### VIRGINIA.

WYTHEVILLE, March 18, 1889.—During the month of March death has claimed many of our aged citizens. On the 9th we buried Sister Martha Hurt, aged seventy-one; and three days later we consigned to the earth the body of Sister Mary Heard, aged sixty. Both of these sisters died in the hope. Since my last report three have made the good confession. Two were baptized last Thursday night. We now have a nominal membership of 200.

F. F. BULLARD.

LYNCHBURG, Mar. 22, 1889.—Is it not time for the committee on programme for "Preachers' Meeting" to make their report? The Lynchburg brethren are looking forward with pleasure to the meeting. Arrangements will be made to entertain a goodly number, and all who come will be gladly welcomed.

J. R. McWANE.

[This can be made the best meeting of the kind ever held by the Virginia Disciples. Many are looking forward to it eagerly.—EDITOR M. W.]

PULASKI CITY, Mar. 25, 1889.—Since March the 9th there have been added to Pulaski City Church sixteen, ten of whom were baptized and six added otherwise; besides there have been nine confessions yet to be baptized, and three of Pulaski congregation have been reclaimed, making a total of twenty-eight. The 17th inst., it is estimated, there were between 600 and 1,000 people at the waters of baptism. The various churches of our city have been having quite a good deal of trouble with their members who love to participate in the dance. Several communications have appeared in our local paper from various pens pro and con on the subject. It was announced that on the 15th of March, at 7:30 in Disciples' Church, I would preach on the subject of dancing. Before the hour had arrived the house was filled and standing room was at a premium, and still they came. Soon the vestibule was packed, and some one said "a church full were turned back for lack of room." The dancers were present. After preaching thirty-five or forty minutes, I requested that all who thought they did or could dance to the glory of God to manifest it by rising. No one voted. Then I requested all of the dancers who had more confidence in a Christian after he danced than before to stand. No one stood. Then I proposed for all who thought it wrong for church-members to dance to arise. Quite a number of people arose. If a thing is right why can't a man have the moral courage to vote his convictions? Six new scholars added to the Sunday-school yesterday. Our future outlook in Pulaski is better than ever before and new light is beaming upon us every day. A blind man, claiming to be a member of the Church of God, preached in Pulaski sometime since and his subject was, "The Second Coming of Christ." He said: "If Christ did not come between now and fall he would be greatly disappointed." I thought he was an evidence of the nearness of the time. "False prophets shall arise." W. H. BOOK.

#### OHIO.

CINCINNATI, March 25th, 1889.—I left Washington the 22nd, and am this far on my way to San Francisco. Will leave here this evening. Expect to stop off in St. Louis, Kansas City, Denver and Salt Lake City. Will take steamer for Yokohama April 15th. A long good-bye to all the Virginia friends. "Peace, good will to all," and "glory to God in the highest" from every church in the State.

P. B. HALL.

#### NEBRASKA.

NICKERSON, March, 1889.—We have had a most delightful winter and the preachers and State Evangelists have taken advantage, and held a large number of good meetings. We have two State Evangelists, R. C. Barrow and Marion Boles. They are both doing good work for the cause, and the Disciples of this State are trying to give them the proper aid. We have a Sunday-school Evangelist, Davis Errett, nephew of the lamented Isaac Errett. He is doing a grand work for the Sunday-schools. His motto is the children of Nebraska for Christ. Every family of Disciples in this part of the State takes from one to three Christian papers. The brotherhood of this State gladly welcome the *Christian Standard*, *Christian-Evangelist* and *Oracle*, and they will be glad to welcome the *MISSIONARY WEEKLY*. Those four papers are a credit to any religious body. They are called by a few progressionist; and Peter said: "Add to your faith virtue, etc.; and Paul said: "Grow in grace and in knowledge of our Lord." Marion Boles is in a grand meeting at Tecumseh, with fifty-two additions when last heard from. We need more preachers in Nebraska, especially the North Platt which is nearly half of the State.

JOHN A. GARNER.

CARROLLTON, Mar. 23, 1889.—I baptized three ladies this week. I am in my eighth year for this congregation. We are moving along slowly, but, I trust, surely. The community is sectarianized and our progress is slow. J. A. BERRY.

#### MISSOURI.

KIRKSVILLE.—For twenty-five cents you may buy of me 100 tracts. Among these will be such as the following: "Our Position," "What is the Christian Church?" "Your Need of Salvation," "Baptism," "The Word Divided," "How to Read the Scriptures," "Counsel to Converts," "Three Greek Words," "How is Baptism Performed?" and "What Shall I do to be Saved?" I do not make a cent from these.

SIMPSON ELY.

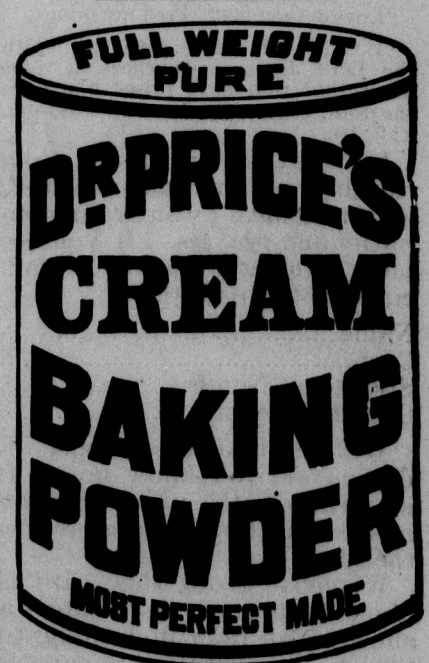
UNION, March 22, 1889.—I am in the midst of a good meeting here. Much opposition to us. We have eighteen additions and expect more to follow. This is the greatest battle I ever fought in the name of the Lord. Infidelity is the ruling element in this community. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

C. S. BEAULIEU.

#### ILLINOIS.

WHEELER, Mar. 18, 1889.—I immersed two and restored one at Dietrich last week. These are first fruits from an unpromising field. Dietrich is a railroad town of about 200 inhabitants. Supports two saloons, no church house or church organization; population largely German, Catholic and Lutheran, but we are not without faith. Immersed one at Coverstone yesterday.

GEO. M. LOLLAR.



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In writing to Advertisers please mention the *Missionary Weekly*.



## At Church.

I took the road  
That eastward cleft the town and sought  
the bridge,  
That spanned the river, reaching which  
I crossed,  
Then deep within the stripes of springing  
corn  
I found the shadow of an elm, and lay  
Stretched on the downy grass for listless  
hours,  
Dreaming of days gone by, or turning  
o'er  
With careless hand the pages of a book  
I had brought with me.

Tired at length, I rose,  
And, touched by some light impulse,  
moved along  
The old familiar road. I loitered on  
In a blind reverie, nor marked the while  
The furlongs of the time, until the spell  
In a full burst of music was dissolved.  
I started as one startled from a dream,  
And saw the church of Hadley, from  
whose doors,  
Open to summer air, the choral hymn  
Poured out its measured tides, and rose  
and fell  
Upon the silence in broad cadences,  
As from a far, careening sea, the waves  
Lift into silver swells the sleepless breasts  
Of land-locked bays.

I heard the sound of flutes  
And hoarse, sonorous viols, in accord  
With happy human voices—and one  
voice—  
A woman's or an angel's—that compelled  
My feet to swift approach. A thread of  
gold,

Through all the web of sound, followed it,  
Till, by the stress of some strange sym-  
pathy,  
And by no act of will, I joined my voice  
To that one voice of melody, and sang.

The heart is wiser than the intellect,  
And works with swifter hands and surer  
feet  
Toward wise conclusions. So, without  
resort

To reason, in my heart I knew that she  
Who sang had suffered—knew that she  
had grieved,  
Had hungered, struggled, kissed the  
cheek of death

And ranged the scale of passions till her  
soul  
Was deep and wide, and soft with sym-  
pathy—  
Nay, more than this: that she had found  
at last

Peace like a river on whose waveless tide  
She floated while she sang. This was the  
key  
That loosened my prisoned voice and  
filled my eyes

With tender tears, and touched to life  
again  
My better nature.

—J. G. Holland.

## A Card Criticised.

BY L. A. CUTLER.

Brethren, read the following.  
It is a correct copy of a card  
circulated in this city. When will  
the full answers given by inspired  
Apostles be cited by preachers  
and writers in telling sinners  
how to come to Christ?

## "STEPS IN COMING TO JESUS."

1. Believe.  
"He that believeth on the Son hath  
everlasting life."—John iii: 36.

2. Receive.  
"But as many as received Him, to them  
gave He power to become the sons of  
God."—John i: 12.

3. Confess.  
"Lovest thou me? Feed my lambs."

"If thou shalt confess with thy mouth  
the Lord Jesus, and believe in thine  
heart that God hath raised him from  
the dead, thou shalt be saved."—Rom.  
x: 9, 10.

It is my sincere desire, from  
this day forth, to lead an earnest,  
Christian life. I want your sym-  
pathy and prayers. If you see  
me stumbling in the way or fall,  
come and help me on.

Name.....  
City.....  
Street and Number.....  
Church Preference.....

Will you take these steps to-  
day as best you know how? If  
so, tear off the above coupon  
and keep it, but sign and return  
the card.

Whoever wrote this card is  
himself ignorant of the steps a  
sinner must take in coming to  
Christ. Who wrote this card is  
ignorant of the meaning of John  
i: 12; only a part of which he  
quotes. Had he quoted the  
whole passage, he would have  
seen that his second step was the  
equivalent of his first.

First. Believe.—"He that be-  
lieveth on the Son hath everlasting  
life."

Second. Receive.—"But as  
many as received him, to them  
gave He power to become the  
sons of God, even to them that  
believe on his name." Transpose  
this sentence, "But to as many  
as received Him, even to them

that believe on his name. He  
gave power to become the sons  
of God. What is the difference  
between *Believe* and *Receive* in  
these texts?

Third. Confess.—Acts of Apost-  
les is a little book giving an ac-  
count of the preaching of the in-  
spired Apostles, and the conver-  
sion of sinners under their  
preaching. Here are the three  
answers given by the Holy Spirit  
through men to inquirers:

First. "Believe on the Lord  
Jesus Christ, and thou shalt be  
saved."—Acts xvi: 31.

Second. "Repent, and be bap-  
tized every one of you in the  
name of Jesus Christ for the re-  
mission of sins, etc."—Acts ii: 38.

Third.—"Arise, and be baptiz-  
ed and wash away thy sins, call-  
ing on the name of the Lord."

What steps must a sinner take  
to come to Jesus? First. He  
must believe; Second. He must  
repent; Third. He must be bap-  
tized.

When a sinner believes and re-  
pents he confesses the faith of  
his heart in Jesus as the Christ,  
the Son of the living God, and is  
buried with Christ in baptism;  
and so he comes to Christ, so he  
puts on Christ.

## In the Field.

BY H. B. SHERMAN.

I arrived at Lowellville, Ohio,  
and began our meeting on the  
15th. We have been greeted  
with fair audiences, and one  
person united with the church,  
who was formerly a Baptist.  
The prospect is fairly good for a  
successful meeting. Bro. G. W.  
Pearce has been laboring for  
this church and Edinburg, Pa.,  
since December 1st and has met  
with fair success in his work.

It will be remembered that the  
church at this point was organ-  
ized last September by Bro. C.  
S. Beaulieu, who is held in high  
esteem here, and is now laboring  
in Missouri. He set the matter  
of a church building on foot, which  
has been carried forward to a suc-  
cessful issue by the little band,  
the principal man being Bro.  
James Erskine, one of "nature's  
noblemen." They now have a  
neat frame house, with a seating  
capacity of 250, nicely finished  
with baptistry, dressing rooms,  
figured—frosted glass, and ceiled  
with Norway Pine, the overhead  
part is on the "diagonal-crazy-  
quilt" plan. I have not seen  
anything more neat and tasteful  
than this. The church now is in  
good shape to accomplish a  
grand work for the Master. We  
expect to continue the meeting  
for two weeks or more.

The Jackson Church has de-  
cided to build a house 70x45,  
of brick, and the plan is now being  
drafted and the work will be in  
the hands of the contractor be-  
fore very long.

The harvest seems to be  
whitening on every hand, and  
the calls for evangelistic labors  
are multiplying from every  
quarter.

Bro. Hanks of Wellsville, N. Y.,  
wants a meeting at Bolivar, N.  
Y., and has arranged to raise  
the finances.

Bro. Norton, of Foster Brook,  
Pa., asks for a meeting at the  
earliest possible date.

Union, Ohio, is waiting im-  
patiently to have the date named,  
when a meeting can be begun  
there; this, to show how hard it  
is for an evangelist to find work.  
"Go into my vineyard and  
work."

LOUISVILLE, OHIO.

## Some Things.

BY W. H. APPLGATE.

The number of additions re-  
ported in the *Standard* for Janu-  
ary, exclusive of those received  
by letter and restored, is 5,564;  
for February, 9,422. Total, 14,-  
986. Reports by States for the  
two months shows Indiana in  
the lead with 2,265; Kentucky  
reports 1,731; Ohio, 1,887, and  
Kansas, 1,580. These figures  
do not represent one-half the  
number of additions. Many are  
reported in other papers and  
many are not reported at all.

There seems to be a movement  
all along the line and in some  
places a charge. Some wonder-  
ful meetings have been held with-  
in the last few weeks. Arkansas  
City, Kansas, had 430 additions;  
Valparaiso, Indiana, reports 287  
and the meeting still in progress.  
Bro. J. H. O. Smith held a meet-  
ing in that place about a year  
ago which resulted in 20 being  
added to the church making  
493 additions within a year.

A meeting held recently at  
Springfield, Ohio, closed with  
220 additions. Bro. Frank  
Talmage, pastor of the church  
at New Castle, Pa., during his  
meeting there has gathered in  
170. Bro. W. F. Black recently  
held a meeting with the West-side  
Church, Chicago, where 120  
were added.

Time and space would fail me  
were I to attempt to note all the  
big meetings which have been re-  
cently held. But these are en-  
ough to show us that the  
work of God moves on, and to  
encourage us.

Bro. L. H. Stine, of New Al-  
bany, Ind., in reporting his meet-  
ing at that place, says: "In our  
lecture-room, which is in the  
rear of our auditorium, all our  
baptisms took place. The room  
was generally filled at these bap-  
tismal services with an assembly  
of like minded people. I found  
that the idle spectators and  
curiosity seekers did not pass in-  
to our lecture-room. There was,  
consequently, a solemnity that  
characterized our baptismal ser-  
vices such as I have not often  
seen. Our baptisms were not  
drawing cards."

This looks to me like hiding to  
observe an ordinance of God that  
ought to be seen by the world.  
It has often been the case that  
"idle spectators and curiosity  
seekers" have been deeply im-  
pressed by this ordinance and  
led to God. An Episcopal bishop  
once said: "Those who im-  
merse have an advantage over  
those who sprinkle, for in every  
immersion there is a living pic-  
ture of the gospel." This is true.  
Then since it is a picture de-  
signed to teach and lead men to  
God why hide it from them? Why  
not as well keep the idle spec-  
tator away from the church  
altogether? While there should  
be quietude and solemnity dur-  
ing the baptism, it ought not be  
hid from any one.

The campaign for the prohi-  
bition amendment in Pennsylv-  
ania is on, and the temperance  
people feel sure of a victory the  
18th of next June. The liquor  
elements are coming to fight  
the amendment. If prohibition  
does not prohibit, why will these  
men work so hard and spend so  
much money to defeat it? It  
does prohibit, it destroys their  
business and they know it.  
Away with the accursed stuff and  
let us have sober fathers, hus-  
bands, and sons, and happy  
homes.

## New York Items.

BY O. G. HEITZOG.

We are now in the midst of our  
special gospel meetings. The  
meetings are fairly well attended  
for the first week. How long we  
shall continue "deponent saith  
not." We meet in Maudeville  
hall and have engaged it for two  
weeks with an option of a month.  
We believe in the perseverance  
of the saints in such an enterprise.  
This is likely the last evangelistic  
effort in a public hall, as we hope  
by the "protracted meeting sea-  
son" to have a fortress of our own  
where we may have better facil-  
ities for doing the work of the  
Lord. We mean that the house  
shall be opened every day in the  
week for doing good and not  
merely used on Sunday.

Bro. B. B. Tyler dropped in on  
us a few days since en route to  
New York. He brings sunshine  
and good cheer.

The meeting in Buffalo doubt-  
less closed to soon. There were  
fifteen additions, and the church  
itself was greatly benefitted by  
the meeting.

Bro. Tyler preached in Syracuse  
on his return trip to a goodly  
number of people.

We shall soon have the pleas-  
ure of welcoming Bro. C. B.  
Edger to our State.

Tyler, Edger and Philput will  
certainly have their hands full  
in Brooklyn and New York City.  
They are all stalwarts, and with  
such brethren behind them as we  
have in these cities, we ex-  
pect to hear of substantial good  
accomplished.

Bro. C. E. Wells has added a  
number to the church in South  
Butler and the promise for the  
future of that church is excellent.  
They have subscribed the neces-  
sary funds and engaged Bro.  
Wells for another year, which is  
the proper thing to do. Bro.  
Wells was called to Pennsylvania  
last week to attend the funeral  
of Bro. Boyd, one of Pennsylv-  
ania's honored citizens, as well  
as an old time friend. How the  
memory of the kind friends  
gather about us when they are  
called from these earthly scenes.

Bro. Boyd was the friend to all,  
but peculiarly, the preachers' friend.

We are cheered occasionally in  
the efforts to plant the cause  
here by letters from those whom  
we have never seen in the flesh.  
These letters usually contain  
from one to five dollars to pur-  
chase a "brick" for the new  
church edifice. I propose to  
make one more effort through  
letters and circulars and our  
different publications, and if  
these fail to bring the needed six  
hundred dollars to enable us to  
handle the remaining debt, then  
I shall go after the money in  
person. Of course it will be a  
"still hunt," but where it is pos-  
sible I will preach a few times,  
but it will not be known to the  
public in general that I have a  
mission. People don't like to  
have a suspicious person call on  
them, and nearly every place I go I  
find myself under suspicion. The  
worst part of it is their suspicions  
are well founded. They think I  
am after money, and in many  
cases, with the deepest humility,  
I am compelled to confess my  
guilt. In some cases where I am  
known the brethren hand me  
their pocket-books when I reach  
the place and tell me to help  
myself. In one or two instances  
I have been met at the outside  
gate with the pocket-book hand-  
ed over the gate, but then it was  
such a wilted up thing, and be-  
longed to an impecunious preach-  
er who had been all his  
days more or less troubled  
with that terrible malady  
of impecuniosity, that I have  
generally used him to lead me to  
those fellows with the fine, plump  
plethora, i. e. pocket-books who  
have such delight in meeting  
"the man with a mission." He  
proves himself a kind of Ches-  
terfield. He is skillful in the way  
he introduces the subject, and if  
the matter does not go, he helps  
the dear rich brother out of his  
dilemma. Now I hope the  
brethren will spare me and not  
lay upon me this burden. How  
easy it would be for a hundred  
churches to send us six dollars  
each, their failure to do so may  
cost them a hundred, besides  
taking me away from the more  
important work here. Let us  
hear from you, brethren.

238 MONROE AVE., ROCHESTER, N. Y.

**Western Pennsylvania Notes.**  
BY TIMOTHY.  
Bro. Frank Talmage closed a  
successful meeting at New Castle  
on the 10th inst. For eight  
weeks he faithfully presented the  
gospel and told sinners what to  
do to be saved. One hundred  
and seventy were added to the  
church; one hundred and fifty of  
this number were by confession  
and baptism. The first Sunday  
of this month, in the midst of the  
meeting, Bro. Talmage called for  
a collection for foreign missions,  
and the church responded with  
\$542.44, the largest amount  
ever contributed by one church.  
At Banksville, a mission point  
in the suburbs of Pittsburgh, 32  
have been added. The meeting  
was held by the brethren from  
the Allegheny Church; 27 of  
these were by confession, and 3  
from the Baptists.  
The influence of Bro. Powell's  
meeting in Allegheny was good.  
Since the meeting closed 27 have  
been baptized.  
Bro. A. M. Harvuot is having  
a hard time at Greensburg, but  
he is full of hope. He has only  
25 members, who meet in a hall  
on the third floor. The denomi-  
nations in the city refuse him the  
use of their houses, and the  
preachers advise their members  
not to hear Bro. Harvuot. When  
will sectarian prejudices be rooted  
out and hearts be filled with  
brotherly love?

The church at McKeesport  
closed the most successful meet-  
ing in its history on the 17th;  
34 were added. Bros. Pendleton,  
Cowden and Harvuot came to  
their help and did valuable ser-  
vice. This church is young and  
weak, and has had much trouble  
from foes within and without. It  
has entered a new era and will  
press on to victory. The audi-  
ences are larger than ever before.  
At times the house is packed,  
and the Sunday-school has al-  
most doubled its number within  
the last four months. The church  
is out-growing its house and will  
be compelled to build before long.  
The church is more prominent  
now and more favorably known  
in the city than ever before.

The Semi-annual Convention  
of this District will be held in  
McKeesport April 9th and 10th.  
The committee are arranging for

a big time, and the church ex-  
pects to be largely the gainer.  
A number of excellent addresses  
will be delivered.

## Nebraska News.

BY CHAS. HAZELRIGG.

The good work in the State  
continues to move onward.

E. W. Justus, of Missouri, is  
employed to preach at Tecumseh.

Bro. Barrow intended to begin  
a meeting at Ansley on the 16th  
inst.

The congregation at Kearney  
is soliciting funds to build a  
house of worship.

The brethren at David City are  
talking of building a church-  
house this season.

Perry Moore, of Holyoke, Col.,  
is doing evangelistic work in  
southwestern Nebraska.

It is reported that D. W. Wil-  
son, of Camp Point, Ill., will soon  
take up the work at Broken Bow.

A new organization has been  
formed at Benedict by A. W.  
Harney with twenty-five mem-  
bers.

Several preachers from the  
East have located in Nebraska  
lately. We have room for sev-  
eral more.

Marion Boles' meeting at Tec-  
umseh lasted eight weeks. There  
were eighty-three additions,  
sixty-one of whom were baptized.

The State Board has consented  
to help the North Platte Dis-  
trict to the extent of \$20 per  
month in supporting their evan-  
gelists.

The Quarterly Meeting of the  
State Board was held at Lincoln  
March 7. The report of Evan-  
gelist Barrow for the past quarter  
showed fifty-nine additions to  
the various churches where he  
had held meetings; forty of the  
number he baptized. Evangelist  
Boles' report showed ninety-seven  
additions; sixty-two by bap-  
tism.

At this writing I am at Wisner,  
Cuming county. I came here at  
the solicitation of a few of the  
members to assist them in an  
organization and hold a meeting.  
I have been here eleven days.  
Last Sunday we organized with  
thirteen members. Since that  
time five more have been added.  
Of the whole number, eleven had  
been members elsewhere; five  
were from the Baptists, and two  
by baptism. There are others  
we are expecting to unite. Wis-  
ner has a population of about  
700, and is in a fine farming  
country. There are several good  
business openings in the place.  
Any one desiring further infor-  
mation can write to Sister Stella  
Hollcraft.

**COURAGE.**—In Christian character courage  
is a prime quality, forming a sort of  
substratum for all the other virtues.  
Next to love, it is the dominant element,  
giving unity, consistency, and strength  
to character. Of ordinary men it makes  
heroes, and renders practicable what  
would otherwise be impossible. To make  
a complete Christian, rounded, compacted  
and armed for the hard service to  
which one is called in an evil world, no  
quality is more indispensable. In all  
parts of one's early course it is brought  
into requisition. To meet the great  
troubles of life is hardly more difficult  
than to cope with the minor ills, difficul-  
ties and vexations thereof. If no one of  
them is overwhelming, the flow of the  
current is steady, constant and over-  
bearing. To rise against it, one requires  
the stoutness and resolution of a Great  
heart, who, in the path of duty, never  
stops to count the cost, but proceeds at  
once to storm the enemy's works, carry-  
ing all before him, as Samson bore away  
the gates at Gaza.—*Zion's Herald.*

## For Foreign Missions.

The following sums were received from  
March 6 to March 13:

Alabama, \$28; Arizona, 75 cents; Ar-  
kansas, 47.05; California, 24; Canada,  
89.87; Colorado, 63.30; Dakota, 6.50;  
Florida, 5; Georgia, 22.50; Illinois, 258-  
44; Indiana, 150.63; Iowa, 380.76; Kan-  
sas, 90.85; Kentucky, 346.48; Massa-  
chusetts, 15.53; Michigan, 129.30; Min-  
nesota, 52.01; Mississippi, 33; Missouri,  
405.88; Montana, 8; Nebraska, 69.17;  
New York, 182.24; North Carolina, 5.50;  
Ohio, 268.93; Pennsylvania, 247.76;  
South Carolina, 1; Tennessee, 25.30; Tex-  
as, 83.30; Virginia, 28.70; Vermont,  
30.27; Washington Territory, 34.75;  
West Virginia, 25.06; Wisconsin, 23.75.  
Grand total, \$3,183.79.

**NOTE.**—Quite a number of churches  
have given this year for the first time in  
their history. A great many have not  
sent in their offerings yet. The day  
was stormy in places and some post-  
poned the collection. It is hoped that  
twice as much will be realized this year  
as was last. We ought to raise \$100,000  
and more before the next National Con-  
vention in October.

A. McLEAN, Cor. Sec'y,  
P. O. Box 750, Cincinnati, O.

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That Tired Feeling

Afflicts nearly every one in the spring.  
The system having become accustomed  
to the bracing air of winter, is weakened  
by the warm days of the changing sea-  
son, and readily yields to attacks of  
disease. Hood's Sarsaparilla is just the  
medicine needed. It tones and builds up  
every part of the body, and also expels  
all impurities from the blood. Try it  
this season.

How to Cure

SKIN &amp; SCALP

DISEASES

with the

CUTICURA



## The Family Circle.

### The Story of Grumble Tone.

There was a boy named Grumble Tone, who ran away to sea. "I'm sick of things on land," he said, "as sick as I can be! A life upon the bounding wave will suit a lad like me."

The seething ocean-billows failed to stimulate his mirth, for he did not like the vessel or the dizzy rolling berth, and he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands, he saw each wondrous sight, but nothing that he heard or saw seemed just exactly right; and so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair, he dined in courts, they say, but always found the people dull, and longed to get away to search for that mysterious land where he should like to stay.

He wandered over all the world; his hair grew white as snow. He reached that final bourne at last where all of us must go, but never found the land he sought. The reason would you know?

The reason was that, north or south, where'er his steps were bent, on land or sea, in court or hall, he found but discontent; for he took his disposition with him everywhere he went.

—St. Nicholas.

### Three Pennies Invested by the Firm, Grandmother & Co.

"Come, grandmother, set me up in business, please!" Having said this, Will Adams left the kitchen for the back yard, a boy's voice summoning him there.

Grandmother Adams looked up in surprise.

"Set him up in business!" she mused. "Me set him up!" She went to the window and looked out into the yard.

"Set him up in business," she continued to soliloquize, "and I haven't a penny in the world that I know of. Let me see!" She ran her hand down into her dress pocket.

"Poor fishin', I guess!" she murmured. "There! Three pennies—whole ones! Didn't know I had those. Hard to get money here!"

Yes, Grandmother Adams, money does not grow on the bushes or drop from the clouds, no matter who may need it. In the Adams' house, especially, was there little money. Will's father was only a day laborer, and there were six mouths to feed, each of good size and often excited by a sharp appetite to open wide as possible. By the way, the grandmother was housekeeper. Will's mother had been dead several years.

The housekeeper was still looking out of the window the day this story opens.

"There's Tim Collins," she said, "who hollered to Will. I don't like that boy. I suppose his father has money for him."

"Yes, she had three pennies for Will, and Tim's father had just given him three dollars."

Will soon entered the house. "Grandmother, Tim Collins wants me to go into business with him. I am fourteen and I ought to go into something."

"I wish you could go to school, but I suppose you must work."

"Yes, and how would it sound, Collins & Adams? I haven't got anything to put into the firm except myself."

"Well, William, don't have anything to do with Tim Collins. Whatever you do in this world, do it in good company. Collins & Adams! I don't want to see that on any sign!"

Will scowled and mumbled: "Want to do something? Got to go with somebody!"

"If you want a partner, take me."

What? This rather amused him. The scowl fled from his face like a cloud-shadow from the open fields.

"How much money can you furnished our firm?" asked Will, rather quizzically.

"More than you can," said the grandmother, promptly.

"I can't furnish a cent."

"I have three."

Will was now laughing.

"Ha-ha! Grandmother & company! Going into business on three cents! Well, I'll take the money for the fun of it and see what can be done," said Will.

He went out of the house, jingling the money in his pocket.

Tim Collins had already left the backyard, a big pout on his mouth. Down among the stores Will met Tim again.

"Eh, Will," exclaimed Tim, tantalizingly, "if you'd gone with me you might have made something handsome. I'd let you have a dollar. 'That's the place to invest.'"

Here Tim pointed at a saloon. Will shrugged his shoulders. "They gamble in there, Tim, and drink and I don't know what else."

"Nonsense! I made a dollar in there. How much money have you got?"

"I am not ashamed to show you."

He held out his three pennies. They did look so home-sick for the want of company.

"He-he!" snickered Tim. "Good, as far as it goes!" shouted Will, who felt that grandmother's money was clean and honest.

"Guess it won't go far!" said Tim.

"Well, it won't go in there, Tim."

"Too nice for us, I suppose." Wait a moment for a correction. He did not say "sup-pose," but "s-pose."

Scornfully Tim turned away and turned into the saloon.

Will went up the street and chanced to see the boys coming out of a newspaper office and heard them crying, "Herruld! Latest news!"

"Good!" thought Will. "I mean to invest. We will see what the firm Grandmother & Company can do."

He bought two papers for three cents, the "wholesale" rate to newsboys, and sold them for four cents.

"Made a cent!" cried Will satisfactorily.

Then he went into the newspaper office and, in behalf of the firm, invested three cents again. When he had sold out, the firm owned five pennies.

Again he invested three pennies and now returned with six pennies in all.

"I want four *Heralds* this time," he said to the clerk. "You starting in business?" asked the smiling clerk. "I'll throw one in to encourage you."

Will was happy. He was getting money honestly. He thanked the clerk, went out to find customers, and brought back ten cents. By the time the "firm" concluded to suspend business for the day, it had twenty cents in the treasury, or in other words Will's pocket. In two days Grandmother & Co. owned fifty pennies.

Taking now a good pile of papers, Will went round to the back-door of his home and screamed through the key-hole, "Here's yer Her-ruld! Latest news!"

"Why, massy, how you scart me, Will!" exclaimed his grandmother, coming to the door.

"Well, grandmother, I've been keeping it a secret. I wanted to surprise you and show you what three cents would grow to—all these!"

Then he told his story in detail. "And here's a copy for you, grandmother. The clerk threw it in. He's real kind. Said he would pay for it."

"Thank you, Will, and you have done first rate. Got the newspaper. Now I feel like somebody. Folks who don't take a newspaper can't seem to keep up with the times. But my! What is this? You read it."

"Oh, this 'local'! That's what we call it. Well, it is interesting. If it isn't about Tim Collins! I'll read it to you: 'A young offender was up in police court for disturbing the peace. He was in a row in Grimes' saloon, which is only a gamblers' nest, and he was charged with gambling, too. This young Timothy is not like the character of the same name in the Bible.'"

"There, grandmother, I remember in the Testament you gave me Christmas, it speaks of that Timothy's grandmother. I am glad I have got a good one like that." Here Will affectionately threw his arm about the other member of the firm, and Grandmother & Co. fondly contemplated one another.

That was the happy result of an honest, painstaking investment of three pennies, which Will returned many times over to his grandmother.

No, as said before, money does not grow on bushes or drop from the clouds, but money is a fruit on that bush, hard work, and out of the skies God's blessing falls on honesty.—*Exchange*.

## Leaders in School.

Mrs. S., the head of a famous school for girls in one of our large cities, said to a friend lately:

"My experience has taught me that the trait of character which most influences the life of a woman is neither one of virtue nor of vice, neither talents nor dullness, but the ability to stand on her own feet. I mean confidence in her own principles—quite a different thing from self-confidence."

"For example: Two new scholars came to me on the same day. One, I will call her Jane, was the daughter of a poor farmer. Her manners, accent and clothes were those of a country girl. I saw by her changing color that she was aware of the difference between herself and the fashionably clad girls around her; but she quietly settled herself to work."

"Presently one of the girls came up and asked her to join a literary club. The subscription was five dollars. Jane read the paper and handed it back to her. 'I am sorry,' she said, smiling, 'but I cannot afford it. My means are very small.'"

"There was something in the firm, gentle voice that showed how much above any such outward circumstances as 'means' she was. Even the careless school-girls understood it, respected and liked her."

"Ada, the other new scholar, was the daughter of a man of great influence and wealth; but she was uncertain of her footing on every point. She wore her hair in curls, but finding that braids were commonly worn by the girls, she looked wretched until she went to her room and brushed her hair straight. She could not decide whether to join the club until she inquired anxiously whether the leading girls belonged to it. She never smiled at a joke until the class laughed, or noticed a new-comer until she found that she was approved by the fashionable set."

"I said to their teacher on the day on which they entered school, 'One girl, with wealth, beauty and position, has a miserable future before her, and the other, plain and poor and friendless, will make her own place and happiness in the world.'"

"I was right. They are now middle-aged women. Ada is still anxiously striving to please the majority, and wretched in her perpetual failures. Jane, wherever she may be, is the centre of a circle of friends, quiet and self-respecting."

In every school are these two types of character. The boy and girl who stand firm on their own principles of action invariably become leaders in school, as they will hereafter in the world. The principles may even be bad, but the quiet reliance upon them is a force to which weaker minds yield."

Perhaps some young reader of the *Companion* wonders why he has no influence in school or on the play-ground.

It is due to a trait in his character, which can with patience be overcome. Let him cease to be an imitator; let him think out his own course of conduct, and quietly, steadily pursue it, and he will have his followers."

"Men believe only in the man who believes in himself."

Be sure you're right, then stand upon the right.—*Youth's Companion*.

## Dorothy's Key.

"I want that book. Give me that book, Jack," exclaimed Dorothy.

"Well, so did I want it, too," responded her brother. "You've got to wait till I've finished with it."

Dorothy's face wrinkled up as if she was about to cry, but just then she saw her aunt coming down stairs in her out-door costume, and a new thought diverted her mind.

"Oh, I'm going down street, too, Aunt Gracie. You've got to take me, too, so you have. Now you just wait till I get ready."

"No, I can't," answered Aunt Gracie, opening the street door and passing out.

Dorothy threw herself down on the stairs in a perfect passion of tears.

"Oh, dear! everybody is ugly and cross to me," she fretted. "They never will do as I want them to, and I think it's mean."

Nobody noticed her tears, so after a little while she dried her

eyes and went down into the kitchen to see what she could find to amuse her there.

Cook was making a pie for desert and rolling out the crust into layers.

"Oh, I want to make me a little pie," exclaimed Dorothy. "Bridget, give me a little piece of dough to roll out with my little rolling pin."

"I can't just now," answered Bridget. "The oven's hot and I must make haste. Wait till I'm done, and I'll save ye a bit."

"No, I won't wait. I've got to have it right away, this minute," fretted Dorothy. "Give it to me now, Bridget. I want it."

"Well, you shan't have it at all if ye can't have a little patience," answered Bridget, and as Dorothy began to snatch at the dough in an effort to break off a piece for herself, she picked her up in her strong hands and carried her out into the hall, where she put her down, returning into the kitchen quickly and locking the door behind her.

"Let me in—let me in," screamed Dorothy, pounding at the door, but Bridget began to sing and would not pay any attention to the little girl.

"Dorothy! Come up stairs," called her mother. "I have something nice to tell you."

Dorothy ran eagerly up stairs to hear what her mother had to tell her, and when she heard what it was she was so glad that all the frowns on her face vanished as if a fairy flat iron had been smoothed over it, and she began to clap her hands and jump up and down in delight.

Dorothy was an only daughter, and she had always longed for a little sister, so she was very happy when she heard that her little cousin May was coming the next morning to pass a month with her.

May had not been there many days before Dorothy noticed that it was very seldom her little cousin was refused anything, and she wondered why even Bridget was willing to stop, no matter how busy she might be, to give May anything she asked for.

"May, what makes people so good to you?" she asked abruptly one day. "When I want anything everybody is too busy to give it to me, yet they will do anything for you."

"I suppose it's because I've got a little key," May answered. "A little key?" Dorothy asked in surprise.

"Yes," answered May, smiling at her little cousin's bewildered face.

"Mamma told me a little key to use whenever I want a favor, and it almost always makes people do it for me."

"How funny," exclaimed Dorothy. "Won't you lend me your little key, May?"

"Always say 'please,' and that is the key to win favors," May answered.

"Is that all it is?" said Dorothy, rather scornfully, but she tried it nevertheless, and she found it was just as May had said.

A little girl who says 'Please' politely when she wants a favor is far more apt to be gratified than a child who cries fretfully, 'I want them; give me this.'

CHARACTER.—In order to show character in the face, one must be willing to have lines breaking the surface of the countenance. One cannot have a song or a story written on paper, and yet have the paper as free from marks as before. Yet there are persons who actually seek to obliterate from their faces the signs of the little character they possess. They employ cosmetics for the purpose of making their countenances smooth and fair at the cost of destroying the proofs of any gain and growth on their part in the direction of true and noble beings. And there are photographers who will finish up a negative by filling in the lines of character, so that the picture of a real man or a real woman is reduced to the semblance of a second-rate wax figure in a hair dresser's window. A fair face is attractive in its way, but it is not to be compared with a fair fame. And when the lines of age or of care are in a face, the attempt to secure a fair face, or a picture of that face as if it were fair, must be at the cost of the fair name which character gives to one who has lived to a purpose, and who has gained the results of worthy living. Well-marked lines in the face are as precious as well-written lines in manuscript. It is not to the credit of any man, when it can be said of him that the paper on which he writes is worth more without his writing than with it.—*Selected*.

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